This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Memoir of an Indian Chaplain

600023815P

MEMOIR

OF AN

INDIAN CHAPLAIN,

THE REVEREND

CHARLES CHURCH, M.A.,

ON THE MADRAS ESTABLISHMENT OF THE EAST INDIA COMPANY.

BY THE

REV. JAMES HOUGH, M.A.,

A CHAPLAIN ON THE SAME ESTABLISHMENT; AUTHOR OF "THE HISTORY OF CHRISTIANITY IN INDIA," ETC.

"The path of the just is as the shining light, which shineth more and more unto the perfect day."—Prov. iv. 18.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

56, PATERNOSTER-ROW, AND 164, PICCADILLY.

1859.

210. c. 228.

BIBLIOTHECA · BODLEIANA
DOMINUS ILLUMINATIO MEA

INTRODUCTION.

THE following Memoir was composed several years ago, within a comparatively short period of the termination of the labours and the trials of him whose life and portraiture it exhibits. Circumstances, to which it is unnecessary to advert, occasioned the Memoir to remain in manuscript until nearly all the immediate family of Mr. Church, and most of his attached friends, have followed him from the scene of toil and trial on earth to the enjoyment of the victory of faith in Him, whom he and they alike loved and served in their generation according to the will of God.

A perusal of the manuscript has led to the acceptance of the Memoir by the Religious Tract Society. The Society, by its publication, makes an instructive addition to the list of Christian biographies with which it has enriched the religious literature of our language, and contributed greatly to the edification of the church of Christ in general.

One of the few surviving friends of the subject of this Memoir has been requested to

introduce the work to the notice of the public by some prefatory observations. The task will be found better performed by the hand which wrote the Memoir, in the concluding chapter. That hand, too, has long ceased its labour on earth, to share with his beloved friend and fellow-worker in India, the blessedness of the faithful servants of Christ, whose work in life being ended, and their course of faith finished, have gained the promised recompense. But little, therefore, need be said by the writer of this preface; nor would he have ventured to undertake the office, but for reasons which invest him, in some respects, with a peculiar interest in the work. He is now almost the only survivor of many who enjoyed the friendship, and witnessed the career in India, of the excellent subject of the Memoir. He is among the very few living who partook of the benefit of Mr. Church's ministry in Madras, who can bear testimony to the truthfulness of the description which is given of his life and ministry in that country, and to the grateful affection entertained for him by the earliest members of that religious society which has since been so prolific of earnest and devoted servants of Christ, and promoters of the interests of the gospel in the south of India. If it be allowable to assume a further personal interest in the Memoir, the

writer may be excused for mentioning—with a vivid recollection of the emotions which the communication produced at the time—that it was to him his revered friend addressed the note which records a deeply affecting instance of the rich consolation graciously vouchsafed, at a moment of the greatest need, to the sorely-tried but ever-submissive servant of God. Such experience has been common to the more eminent followers of Christ. Mr. Church's life presents several such instances; and the record may serve as a fresh testimony to the faithfulness and tenderness of Him who wounds only to heal, and to perfect his likeness in those whose whole trust is on his word.

To the fidelity of the Memoir the writer offers his willing testimony. Of the justness of the reflections on the life and character of Mr. Church, and on the remarkable exemplification which the Memoir presents, of the love and grace of God in Christ Jesus, every enlightened reader will form his opinion. And from many such readers, it may be safely anticipated, will arise, in adoring aspirations, His praises who hath washed us from our sins in his blood—who, by his grace, transforms alike the naturally proud and self-righteous, the presumptuous sinner, or the conceited sceptic, into living monuments of

grace; here to be guided by his counsel, sanctified by his Spirit, and trained by infinite wisdom, skill, and love, for their allotted place as heirs of eternal life in the mansions of the heavenly kingdom.

A word may be added in reference to the period at which the Memoir makes its appearance. What it may have lost in freshness from the lapse of time, it may acquire in interest from the deep and universal feeling awakened in behalf of India, and everything connected with the state of religion in that country, by the terrible events of the years 1857 and 1858.

It was the writer's lot to know India when religious men were counted by a few units, and every such individual was known and marked—when of the older list of faithful and devoted missionaries, few remained; and they, aged and little capable of further exertion. A stern, exclusive policy then forbade the accession of any more. Of pious chaplains there were, alas! very few—of a different class, a large proportion. A brighter era had, however, begun to dawn shortly before Mr. Church arrived in India. To the few venerated names of a previous period in Bengal, had been recently added those of Thomason, Martyn, and Corrie, and that of Thompson, at Madras; to which latter Presidency Mr. Church and his biographer, Mr. Hough, belonged. To these

honoured men of God, it was given to commence the development of a blessed work of grace amongst our own countrymen in the south of India. The country had also at length been opened to missionary labour among the heathen, and the various Christian churches had hastened to avail themselves of the opportunity to send thither the messengers of the glad tidings. The stream of light in both lines of ministerial labour, those of the chaplain and the missionary, has since been continuous at all the Presidencies; and the result has been the raising up of a body of Christian public men such as no other sphere in our boundless territories can produce. Accomplished statesmen, eminent public functionaries in all departments of the State, distinguished soldiers, as well as Christian gentlemen in all the walks of private life, have both vindicated the national religious character of our country, and aided the Christian minister and missionary to spread the influence of a pure Christianity among the natives of India. In some parts the converts from heathenism are numbered by thousands; in few provinces are there none. The leaven of Divine truth, the appointed and sole remedy for the woes that afflict that great region and its unnumbered populations, is working its unperceived but beneficent purpose, awaiting the descent of

that mighty power of the Holy Spirit which can alone vivify the work, and call forth larger and more blessed fruits. Already the results have as far refuted the prognostications of the despisers and opponents of the work, as they have surpassed the hopes which the early friends and labourers in the vast and arduous field had ventured to indulge, as attainable by one generation of missionary labourers. Let but this Christian nation be true to its own recent pledges, given in the hour of India's suffering and peril, by multiplying its missionary efforts; by increasing the means of sustaining and extending those efforts; and by ceaseless prayer for the effusion of the Holy Spirit to render past and future exertions effectual for the extension of Christ's gospel in that country; and the largest desires of the fathers of modern missionary enterprise may be seen realized before another generation of labourers shall have finished their course. Then out of every kindred, and tribe, and tongue in India, multitudes of the redeemed will be heard praising that name which is above every name—to which every knee must bow, and every tongue confess, to the glory of the everlasting Father. Amen.

J. M. STRACHAN.

A MEMOIR

OF THE

REV. CHARLES CHURCH.

SECTION I.

Introduction—His Parentage, Birth, Education, Ordination—Appointment to the Perpetual Curacy of Hensingham—Exemplary Character—Theological Sentiments—Opposition to the Bible Society: Removal of his Objections to that Institution—Feelings on Visiting a Pious Man at the Point of Death—Purposes to Preach a Course of Lectures—Conversion: Public Avowal of the same—Indisposition, and Recovery.

In the present age, little apology will be required for presenting to the world the memoirs of an eminent servant of God. So general is the thirst for religious information, and so lively the interest taken in those who have both adorned the gospel of God our Saviour, and proclaimed its sacred truths with zeal and effect to others, that probably no species of composition meets with greater indulgence from an enlightened public, than religious biography. Knowing that "they that turn many to righteousness shall shine as

the stars for ever and ever,"* we take a peculiar interest in contemplating the light which they once reflected on this benighted globe. As we trace their footsteps through their pilgrimage below, we love to sympathize with them in their sufferings, to rejoice in their successes, to emulate their virtues, and to covet† their graces: and while thus occupied, we are led, almost unconsciously, to follow that Redeemer in whose paths they also trod. And when, at last, we read that death has translated them from time into eternity, still we do not feel as though they were parted from us for ever, but love to indulge the hope of one day beholding them face to face, and shining together with them around the throne of God.

Such a man was the late Rev. CHARLES CHURCH, the subject of these Memoirs. He was the fourth son of the late Rev. Charles Cobb Church, many years rector of Gosforth, minister of Trinity Church, Whitehaven, and one of His Majesty's justices of the peace for the county of Cumberland. His mother was the daughter of the late Anthony Benn, Esq., of Hensingham House, in the same county.

CHARLES CHURCH was born at Whitehaven, Sept. 9, 1785. At the age of ten years he

* Dan. xii. 3. † 1 Cor. xii. 31.

was sent to the grammar school of St. Bees, then under the care of the late Rev. John Barnes.

At this celebrated seminary, he distinguished himself by a rapid progress in the classics. He was for some time head scholar, and his attainments were so well appreciated by his schoolfellows, and his ingenuous disposition so won their confidence and esteem, that he was frequently appealed to in their difficulties and disputes.

At the usual age he was entered at Trinity College, Cambridge, with the intention of studying the law. This being shortly after relinquished, and the church fixed upon for his destination, he was removed to Jesus College. For a time he applied with such assiduity as to impair his health and endanger his sight; but on being recommended by his friends and medical adviser to relax his application, he was unhappily led into the opposite extreme, by participating, as much as his limited resources would permit, in the vices and extravagances of his college companions. He gained, however, at his public examination the distinction of being classed among the Senior Optimes.

After taking the degree of Bachelor of Arts, he returned to Whitehaven, obtained a title to the curacy of Beckermont, in the county of Cumberland, and was ordained deacon, Dec. 21, 1808.

A chapel in Hensingham, distant about one mile from Whitehaven, built by the contributions of the inhabitants, and principally of his maternal uncle, Anthony Benn, Esq., after whose death it was liberally endowed by the present Earl of Lonsdale, was in the following year consecrated, and presented to Mr. Charles Church. On June 21, 1810, he was admitted to priests' orders, and to the charge of this chapelry.

From the time of his entering the ministry, he became more retired in his habits, and devoted himself to promoting the comfort and happiness of his now widowed parent. He still retained the ardent and generous disposition which distinguished him when a boy, and which, joined with a degree of facetiousness and good humour, greatly endeared him to his friends and relations.

According to the standard of the world, he was eminently correct in his deportment, zealous in the discharge of his clerical duties, and careful to have all things done "decently and in order." He showed considerable anxiety for the external reformation of his parishioners, which, as he then explained the passage, was all that he conceived to be implied in "turning sinners from darkness to light, and from the power of Satan to God." As to his theological sentiments, he strenuously supported what is usually termed

Baptismal Regeneration: disavowing the necessity of any other change than that which he considered all to have experienced, who have been admitted by baptism into the visible church, he maintained that the requirements of the law had been mitigated by the gospel dispensation, proposing no other test of the Christian character than a desire to fulfil, by the aid of the Spirit, the standard accommodated to a supposed sincerity: and he held forth the merit of the death of Christ as chiefly to be applied at the last day, to supply the deficiencies of those who had not been gross and wilful sinners.

In the year 1812, when the Bible Society was formed in Whitehaven, Mr. Church strenuously opposed it. He used every means in his power to prejudice the public mind against it, and prevent its success. In the month of July, 1813, a zealous and liberal friend of the parent society, who had visited Whitehaven with the intention of taking measures for forming an association, called upon him as the opponent whose talents and energy, he was informed, were exerted with the most effect. He entered into a long discussion with Mr. Church upon the merits of the society, which seems to have produced, at the time, at least, no other effect than merely to abate the opposition which he had previously shown.

Not having accomplished the object of his visit, the same gentleman returned to Whitehaven in the month of September in the same year, when he found that a very favourable change had taken place in Mr. Church's sentiments in reference to the Bible Society. He had, since their former interview, read much upon the subject, and had given the claims of the society a candid consideration: he perused, with great attention, Dr. Milner's "Strictures," which he confessed to be unanswerable, and was now, if not ready to give it his support, at least convinced that no evil could result from its operations, and determined no longer to continue his opposition.

While this examination of the principles of the Bible Society withdrew Mr. Church from the ranks of its enemies, it had another beneficial effect—it brought his mind in contact with some important doctrines of Scripture, and seems to have disposed him towards a more serious inquiry into the truth of them.

From this period he seems to have exercised a strict observation of the character of those who were reputed pious, that he might compare their conduct with their profession, and thus discover the practical influence of their views. Not satisfied with his own remarks, he made inquiry of one gentleman, never suspected of

enthusiasm, who, he knew, had the opportunity of ascertaining the effect of religion upon the conduct of a considerable number of workmen. The reply which he received furnished, as might be expected, a proof of the apostle's declaration—"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."*

In 1814, while in this state of mind, he visited a parishioner, who, he heard, was dying. He went, as he afterwards said, as his minister, to converse with him, and assist him in preparing for death. He soon found, however, that the dying man was already prepared in a way of which he had no conception; that he was possessed of a peace, and animated by a hope full of immortality, to which he himself was a stranger. This made a deep impression on the mind of Mr. Church, and led him to see that there was an essential difference between his own religious views and those of his parishioner. Although he was not as yet prepared to subscribe to the accuracy of the sentiments which the poor man entertained, yet he could not deny their influence upon his mind, in producing,

* Titus ii. 11, 12.

under circumstances so solemn, a peace, an ease, and a tranquillity more valuable than all the riches of the world. Mr. Church frequently repeated his visits, but always under the conviction that he had more need to seek instruction than to give it.

When this pious man died, Mr. Church expressed his full conviction that he had gone to a state of happiness. And while performing the funeral service, he confessed that he was more ready to join in songs of praise than in the lamentations of his mourning relatives. Even then he thought he would have given all that he had to have been in the place of that humble individual, and to have left this scene of sorrow with as strong a hope of glory as he had possessed.

But it does not appear that any lasting impression was yet made upon his mind. He wondered at the serenity spread over the evening of this dying Christian's days; he admired and even envied his peace of mind in the prospect of dissolution, but was not incited to seek the blessing for himself. He stood amazed at the hope which supported and cheered the mind of his parishioner, as he approached the dark valley of the shadow of death, but felt not the importance of ascertaining the ground of that hope, in order to seek

it for himself He afterwards confessed indeed that the temporary interest which he felt in the scene, and the concern about religion it produced, quickly subsided: "his goodness was as a morning cloud, and as the early dew,"* which soon goeth away.

Both before and after this period, Mr. Church was occasionally led into the discussion of religious topics with those among his parishioners and acquaintances from whom he differed on some doctrines of Christianity. His own sentiments he maintained with a peculiar ardour of mind that bespoke a lively sense of the importance of the subject, an honest determination to maintain what he conceived to be correct and orthodox, but with a frankness and openness of disposition which gave the assurance that truth would be owned as soon as it was felt. It was, however, evident that for the present there were strong barriers in the way of a candid investigation of the characteristic features of the gospel. He was the acknowledged and pledged advocate of that standard of orthodoxy which nominal Christians admit, and there was a strong feeling of dislike for those who cultivated a piety more spiritual than, and whose zeal took a different direction from, his own. He had great confidence

* Hosea vi. 4.

in the arguments he had adopted, and the authors whose reasoning he approved; and always calculated upon conviction following the perusal of the book he lent or appealed to. It will not be matter of surprise that with this temperament of mind he was perplexed in finding that his arguments were lost upon his opponents, who continued securely fixed in the views they had embraced; and that the only impression he could trace on their minds was a feeling of regret that so much energy should be lost in the defence of views and principles so defective.

In his estimate of the Christian character, Mr. Church evidently overlooked, as he afterwards owned, its Divine original; and therefore he had very inadequate conceptions not only of its real influence, but of that power of the Holy Ghost by which it is supported. There was yet another turning "from darkness to light, and from the power of Satan unto God," * to be effected by his labours as a clergyman, and to be experienced by himself as a Christian: and for this a superhuman agency was requisite. Nothing less than the power of God can change the bias of the affections, correct the natural enmity of the heart against God, and, humbling the proud thoughts of man, bring him to submit "as a little

* Acts xxvi. 18.

child" to "the obedience of faith." That it was by such a process as this, by an influence bearing this character, Mr. Church became what we shall soon find him, may be inferred from the manner in which he was accustomed to speak of this change. There was no feature of it upon which he seemed to dwell with so much satisfaction, as characteristic of its reality in himself, or of its sincerity in others, as a child-like disposition. He was often heard to say, with a manner peculiar to himself, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." *

Whatever preparatory effects might have been produced on Mr. Church's mind by means of that agency which at length proved so effectual, it was in the full development of this essential part of the Christian character that his change became manifest. It accords neither with a sound judgment, nor with the testimony of Scripture, to presume to specify the exact point of time at which the Spirit's operations on the heart commence; but yet there is, in the experience of most believers, a period from which we may date this receiving of power to become the

* Matt. xviii. 4.

sons of God, being "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."* In such cases the effect produced is evident, but the real agency employed is only partly so; all else is buried in impenetrable mystery, that the honour due to the Giver of life may not be assigned to instruments. Mr. Church was alive to what he considered the interests of religion; he was a zealous supporter of his own sentiments, and his own standard of orthodoxy. His eagerness in this cause occasionally threw him in the way of the discussion of such topics, in which he displayed a quick discernment and strong judgment. He read professionally the Scriptures with some attention; he was frequent in visiting the sick of his congregation, among whom other cases of peculiar interest occurred, besides the one already mentioned; but in all these favourable circumstances, with a mind not insensible to the advantages and excellences of true religion, he wanted the only principle of its efficacy to himself, a heart turned to God with filial reverence and child-like submission, as the groundwork of other Christian graces. How this was at length communicated to him it is now the business of this Memoir to state.

Mr. Church had intimated his intention of

* John i. 13.

commencing a course of Lectures on the fundamental doctrines of Christianity, beginning with Regeneration. His design was to explain this point of doctrine according to the views he had already entertained of it, and to correct what he conceived to be mistaken notions. His mind was evidently much occupied with the subject, and alive to the different sentiments which he met with among his parishioners. Some of these he condemned as enthusiastic, and hoped to give, what he called, a more rational statement.

He sat down on Monday morning to prepare his first lecture, full of the opinion that the outward ordinance conveyed to those who received it all that is meant by being born again. In the choice of a text, his attention was directed to the third chapter of the Gospel according to St. John, containing that memorable conversation of our Lord with Nicodemus, to whose inquiries Jesus presents that solemn assurance—"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus was looking, in common with others, for the kingdom of the Messiah; he owned the Divine mission of Jesus; but he was under the fear of man, and misled by carnal notions of that kingdom. He

was therefore reminded, in the outset of his inquiry, of what he ought to have known as a master of Israel, that the kingdom of Christ is a spiritual kingdom, and requires a spiritual qualification: they that enter it must be born from above—born of water and the Spirit. This important doctrine the Saviour confirms by an apt illustration, comparing it to the natural wind. As this mighty agent, proceeding from the treasuries of God's providence, with an uncontrollable power, produces those changes of atmosphere so necessary to natural life, so does the Spirit, by a sovereign power, dividing to every man severally as he will, communicate life to the subjects of the Redeemer's kingdom; both of these are above the comprehension of man, except in the effects produced, to which he brings no feeble aid of his own. Who shall speed the blast in its course, or regulate the power of its motion? "As thou knowest not what is the way of the spirit (or wind), nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."* We know not whence the Spirit cometh, nor whither it goeth: the riches of the grace of God are unsearchable, and his ways past finding out. "Now are we the sons of God, and it doth

* Eccles. xi. 5.

not yet appear what we shall be." Our life, both in its origin and in its issue, "is hid with Christ in God." * Nothing could have been more suitable to correct the idea of Nicodemus that the new birth was impossible or unreasonable. His carnal reasoning must bend to the conviction that the agency was incomprehensible and free, and the work that which the subject of it can neither explain nor promote. But he was not yet brought to real submission: he did not confess his ignorance, but asked, with self-sufficient pride, "How can these things be?" This called forth the reproof of Jesus—"Art thou a master of Israel, and knowest not these things?" † which is followed up by a clear and explicit declaration of the great work of salvation, which the Son of man came down to complete. Who but he should declare those heavenly things, necessary for our salvation, and necessary to be known? The inference was obvious and important! If Nicodemus was not prepared to receive a doctrine in its simplicity, which all the earthly ordinances of the Jews as to washing tended to confirm, and which accorded so strikingly with earthly figures; how was he prepared for the more spiritual mysteries of the gospel? Unbelief or ignorance in the entrance of the way could not consist

* 1 John iii. 2; Coloss. iii. 3. † John iii. 10.

with the full enjoyment of its more peculiar blessings.

He who knew what was in the heart of man, and who had the key of David, no doubt had already opened the heart of Nicodemus, and in the knowledge of the reception they would find there, proceeded to set before him the words of eternal life; and we are warranted to conclude that Nicodemus attended to the things that were spoken. He who commanded the light to shine out of darkness, was pleased to shine into his heart, and give him "the light of the knowledge of the glory of God, in the face of Jesus Christ." *

Such is but a very faint outline of that very important account which engaged the meditation of Mr. Church, when he was about to enter on the subject of regeneration, and which, through the illumination of the Holy Spirit, produced so very different a train of reflections from those with which this doctrine had been hitherto considered by him.

The season we are about to survey was one which, in a very peculiar manner bespeaks that mysterious communication of God to the soul which draws it into communion with himself; but of which words can convey but a very imperfect description. Mr. Church was repeatedly

* 2 Cor. iv. 6.

requested to commit the account of it to writing; but the deep reverence and awe with which he ever looked back upon that momentous period of his life seemed to forbid the attempt. He was accustomed to say, that what he passed through on this occasion must be felt to be understood, and could not be described by language adequate to its reality: and though he occasionally conversed with the writer on the circumstances about to be detailed, he seemed to shrink from drawing up any written account of them by his own hand, for these reasons—lest he should dishonour the work of grace by an imperfect account of what he then experienced, if he, who had been favoured with it, should undertake the detail—and principally from an impression that to give this account in the manner he wished, would require some greater portion of that holy elevation of soul which was then vouchsafed to him, than he ever again hoped to enjoy on this side of eternal glory. Till then, when all who are partakers with our dear departed friend in the like precious faith, shall in a glorious communion of spirit unite in contemplating the wonders of redeeming love in this and every other instance, all that this Memoir professes to record are the scattered recollections of one who, not very long after the event, was favoured with a detail of the leading particulars.

In reviewing the subject he was about to investigate, Mr. Church was led to consider the nature of that happiness for which regeneration is designed to fit us; and it was presented to him in a way in which he had never before considered it. His mind was filled with the most exalted views of the holiness, the purity, and the love of God, as they will be more gloriously manifested before the assembly of the spirits of just men made perfect. He considered that the display of all these glorious attributes of the Godhead, is that which makes heaven the blissful enjoyment of glorified souls; and that in proportion as they reflect the holiness of God, they are fitted for that enjoyment. The nature and character of future bliss unfolded itself more and more to his meditations, and his mind was so carried out in the prospect, as gradually to imbibe a hope that for him God had prepared this bliss; that it was his inheritance, upon which, after a short pilgrimage here on earth, he should be permitted to enter.

What foretaste he now possessed, what lively anticipation was vouchsafed, what the pleasure and delight were that it conveyed, he himself was unable to express, and the pen must not, and cannot trace. He frequently afterwards observed, that he never hoped to rise so near to heaven again in this life as he found himself for the whole of this

week. With each returning day he resumed his station, as it were, on Pisgah, and was refreshed with the view of the promised land; and so fully was his mind engaged in the holy work of meditation, that the intended lecture was overlooked, and it was not till Saturday morning that the thought presented itself to him, that something must be provided for the pulpit for the following day. The intended subject, as may be supposed, was for the present laid aside. Anticipations such as he had enjoyed struck at the root of all his former opinions; and he was now brought to the conviction, that the new birth, properly speaking, must be a deep spiritual change of the heart, without which there can be no "conversation in heaven" enjoyed on earth; nor even the knowledge of the great mysteries of our salvation. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might

know the things that are freely given to us of God." *

What had already passed in Mr. Church's mind was but the commencement of a deep and powerful experience—preparatory to the impression to be made by other views yet to be communicated. It must be observed, that during the week already described, Mr. Church was not conscious of any powerful view of the way of salvation through Christ, or any lively faith in him. He was not yet prepared for this in its full exercise. He must first be humbled, that he might be exalted. It was the purpose of God, in his dealings with the children of Israel, to humble them and prove them, that he might do them good at their latter end.† The revelation of the things of God, which had been in part vouchsafed to him, was next succeeded by a strong conviction of his former spiritual darkness, and of the sin and ignorance of opposing, as he owned he had done, the true doctrines of the gospel. He was humbled in the recollection, and the review of the past excited the most bitter sorrow and the sincerest self-abasement. He mourned over it, and sought frequently and earnestly on his knees that mercy of which he confessed himself to be indeed unworthy. He was now able to contrast his moral

* 1 Cor. ii. 9—12. † Deut. viii. 16.

impurity with the holiness of God, of which he had lately had so lively a view. He might say of himself, as to his former religious profession, what Job said—"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."*

Impressed with an almost overwhelming sense of sin, and viewing himself as obnoxious to the wrath and very curse of Heaven, he was for some days under the most distressing mental anguish, especially when he attempted to draw near to God in prayer. On one occasion, in particular, he continued for a considerable time on his knees, desiring, yet not daring even to say, "God be merciful to me a sinner." His mouth was closed, his spirit was bound up within him, and he knew not how to pray. He struggled with the most intense agony of soul, under a sense of the wrath of God against sin: but though he could not pray, he was resolved to wait, and adopt Job's determination — "Though he slay me, yet will I trust in him."† His own words shall sum up all that can now be unfolded of this awful scene:—"I felt as if on the very brink of eternal misery, and as if I were but waiting the sentence which should the next moment consign me to it.

* Job xlii. 5, 6. † Job xiii. 15.

I drank of the cup of God's anger, and there wanted nothing to fill up the bitterness of it, but for him to declare that I was not his." After some time spent in this state, he knew not how long, and after many fruitless efforts to pour out his soul in prayer, that comprehensive form, so dear to the true Christian, presented itself to his mind, and the first two words, "Our Father," while passing his lips, led him to such a discovery of the character of God through the gospel, as at once to relieve his anguish. He now viewed him as a reconciled Father, through faith, and experienced something of that reliance which is the privilege of true faith. From this time consolation gradually broke in upon his mind, as he directed his attention to the salvation that is in Christ Jesus; he had more and more liberty in prayer; and in this holy exercise he enjoyed such refreshing views of the doctrines of grace, as presented them in a light to him altogether new. Many passages of Scripture now crowded on his memory: of some he was uncertain whether they were really a part of Holy Writ; others he recognised in quite a different sense from that in which he had ever before understood them: and in all he discovered new beauties that had been hitherto beyond his comprehension. He experienced in some measure the force of that expression—

"the glory of God shining in the face of Jesus Christ."

He was accustomed, in speaking of this period, to refer to some passages in the Psalms as peculiarly descriptive of his experience, especially in Psalm cxvi. 3—9:—"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." Psalm xl. 2, 3, also seemed peculiarly applicable to him:—"He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Thus was Mr. Church led through the "Valley of Humiliation" to the "Mount of God;" he had passed through the "Slough of Despond," but his steps were at length directed in the "Path of Life."

He had, however, been grievously assaulted by the enemy of souls: the whole trial of this season was peculiarly heavy. From the time of the commencement of these circumstances, when he sat down to write his proposed lecture, to the time he was able to fulfil his intention, was about a month. During all this time he opened his mind to no one: he had no friend within reach to whom he could freely disclose his state. The members of his own family were not conscious of what was then passing in his mind, and only observed that he was more than usually reserved, and thought he was labouring under some indisposition. And, indeed, the trial he had passed through had a serious effect on his health. He had not taken his usual portion of food; and during a great part of the time already mentioned, owing to the severe agitation of his mind, he was almost without rest in the night. And yet, under the great weakness to which he was thus reduced, he was enabled to bear up against the effects of it, by the great peace which he possessed, and by the firm rejoicing with which he laid hold on the hope set before him; and he was carried, no doubt, beyond his strength, in the pursuit of the truth, as it regarded himself, and in the preparation of the lecture he had so long promised, on Regeneration or Conversion.

The composition of this discourse employed him

some days; and it was undertaken and completed, not only under a sense of the great importance of the subject, but with the additional consideration that he was now about to fulfil a duty that pressed upon his conscience, to declare publicly and unreservedly the change of sentiments that had been effected in the manner just related. He had hitherto refrained from the introduction of any topics into his sermons which might point to this change, before he felt himself more fully established. This he believed to be now the case. And, indeed, his own mind was so full of the subject, he felt so sensibly the blessedness of a humble submission to the authority of the gospel, and such a constraining influence in the knowledge he was now in possession of, that he panted to tell what the Lord had done for his soul; and in the true spirit of the psalmist, as quoted above, he said in his heart, "Many shall see it, and fear, and shall trust in the Lord." That his hopes were not visionary, the hearts of many can testify, who, under his ministry, found a blessing from the God of their salvation; though in his case, as in many others, his first calculations might exceed what he had hoped to witness; and God might hide from his view much of the good of which he was pleased to make him the instrument. It was, however, under lively hopes, and with a deep

sense of duty, that he drew up the discourse already alluded to.

After he had finished it, and while walking out, he met with a friend, to whom he declared all that had passed; entering at the same time into a particular explanation of the nature of conversion, which he now avowed himself to have experienced.

He now conducted his inquiries into Divine truth with unremitting attention. His anxiety, his determination to become possessed of the "whole truth," was like that of "a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."* Mr. Church had acquired something of the knowledge of Christ, but was sensible that much remained yet to be learned: and he was resolved to spare no exertion that might enable him to know more perfectly that Saviour who was now become unto him "All in all." While engaged in meditation upon the word of God, several passages were brought with irresistible power to his mind, such as—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to me I will in nowise cast out." But chiefly, "Ye are not your own; for ye are bought with a price."† What

* Matthew xiii. 45, 46.

† Matthew xi. 28; John vi. 37; 1 Corinthians vi. 19, 20.

that price was, and its all-sufficiency; the atonement of Christ, and the sprinkling of his blood on the soul, engaged his whole attention. Often had he read, and, with the insensibility of unbelief, passed over these and similar texts: now he felt their power, correctly estimated their worth, and they proved as food to his soul, "the joy and rejoicing of his heart." He said, that all those parts of Scripture which before were so inexplicable to him, he now saw were plain and simple. Two passages he particularly pointed out:—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven:" and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."*

The former text, he said, convinced him of the necessity of conversion, before any man can enter the kingdom of heaven; and that, in order to understand the doctrines of that kingdom, to learn the way thither, and be enabled to walk therein, every one requires that simplicity, humility, and docility, as it respects God, with which a child receives instruction from its teacher. The latter text explained to him how conversion was effected, namely, by the operation of the Holy Spirit. He reprobated his former notions of bap-

* Matthew xviii. 3; John iii. 5.

tismal regeneration, and added, that his theory had been without the shadow of evidence for its truth in his own experience; for that, within the space of a few days, he was conscious of having received such holy affections and thoughts, and such an acquaintance with the spiritual meaning and practical application of the word of God, as he never possessed before. He was certain, he said, that he was as passive under this transformation of his mind, and as unconscious of what was about to take place within him, as he was when the ordinance of baptism was administered to him in infancy. He dwelt also with a peculiar emphasis on the circumstance that the bias of his natural mind was still in a certain degree opposed to the tendency of this change. He said there were occasions in which it seemed to rise in resistance to the work of grace, under the influence of which he now found himself; and evidenced in strong characters the struggle of which the apostle speaks, when he says:—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."* It was not till now that he found in his own experience a confirmation of the doctrine of the Church of Eng-

* Galatians v. 17.

land, in the Ninth Article:—"This infection of nature doth remain; yea, in them that are regenerated; whereby the lust of the flesh, called in Greek '*phronema sarkos*,' which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God." Hence he argued that he had not been born of the Spirit when he was baptized with water, otherwise he must have before experienced the effects of that birth. And in addition to this he was sensible, that he had never—no, not even when engaged in the most solemn services of religion, felt that spirit of devotion and lively affection to God, nor entertained that deep and experimental view of the gospel of Christ, which he now possessed.

He then lamented his former opposition to the Bible Society, and expressed his determination now to give it his most cordial support; because, as it had been by the reading of the Scriptures alone, accompanied with prayer to God for his blessing, that his own mind became enlightened with the knowledge of redemption, he was convinced that the same book, attended by the same blessing, was sufficient to lead others also into all truth. He did not deny that many parts of the Bible require explanation to the unlearned, but thought that all things necessary to salvation

were sufficiently intelligible to guide the sincere inquirer in the path that leads to glory.

His friend witnessed, with both surprise and delight, the important change that had been effected in Mr. Church's mind—that he had renounced all his former proud reasonings, and was now disposed, in the character of a disciple, to sit at Jesus' feet, and learn all from him.

This interview took place on Friday, the 17th of June, 1814. On the following Sunday, Mr. Church read the prayers with unusual solemnity, and appeared deeply affected throughout. Before commencing his sermon, he addressed the congregation to the following effect:—"Hitherto I have been preaching from this pulpit doctrines contrary to the truth of the gospel; but during the preparation of the discourse I am now about to deliver, it has pleased God to open my mind to a correct view of the great and glorious doctrines of Christianity, and it is my bounden duty to preach to you those truths which God has taught me."

He then proceeded to explain the spiritual nature of religion. But so deeply did he enter into the subject, so impressed was he with the recollection of the inaccuracy of his former discussions in that place, so anxious to exhibit the true nature of the glad tidings of salvation, that he was almost overcome. Every one present heard him

with wonder; some mingled pleasure with astonishment; others regarded his change as the effect of enthusiasm, and testified their displeasure by leaving the church. The judgment of men, however, concerning this change in Mr. Church's sentiments, is of no moment. They might deride, but we know, from unquestionable authority, that, while on earth was heard the murmur of dissatisfaction, in heaven there was joy in the presence of the angels of God over this one sinner that repented.

Mr. Church's characteristic ardour of mind had been exerted, in the search of truth, to an imprudent and even dangerous extent. He had been indifferent for some weeks to refreshment or repose; and the effect of this powerful mental excitement upon a constitution like his, naturally delicate, was such as to reduce him to a state which called for an immediate suspension of study and pastoral labour. At this juncture, he was prevailed upon to visit his brothers in London and Cheshire. The change of air and scene, by the blessing of God, proved rapidly conducive to the restoration of his health; and he ever after regarded it as a merciful dispensation, that he was at this time allowed so much leisure for reflection and peaceful communion with his Saviour. The Bible, "Newton's Letters," "Beveridge's Private

Thoughts," and "Watts's Hymns," were his constant companions, and had the happy effect of soothing his mind and establishing his principles. His tranquillity, however, at this time, was not unfrequently disturbed by the retrospect of his college life: and often would he say, even after he was restored to health, "The scenes of riot and dissipation, and the awfully misspent time at college, do now harrow up my very soul. Oh, how little do the gay young members of our universities think of the weight of bitterness they are treasuring up for themselves in future life, or, if unrepented of, after death! How little do they reflect upon their folly in throwing away invaluable time and privileges, never to be recovered! How little do they feel for the parents whose hearts they afflict, for whose liberality they render so ungrateful a return, and whose hopes they so thoughtlessly undermine!"

After an absence of about four months, Mr. Church returned to Hensingham quite recovered: but before we accompany him to the resumption of his pastoral charge, we cannot but pause to contemplate with wonder the ways of Providence, and to admire the simplicity of the means which are often instrumental in effecting the most important results.

We have sat with him at the bed-side of a

dying Christian, and seen his prejudices suspended and hostility subdued by the artless expressions of one whose learning was culled from the sacred page alone, and who spoke of little but his experience of the Redeemer's power and love.

We have followed him, retreating step by step, from the eminences of pride and human reason, yielding to nothing but the force of truth, and disputing each position until compelled to abandon it. If it were possible to select a man who, for capacity, diligence of research, candour, and integrity of principle, was qualified to understand the doctrines of the gospel without assistance from above, it was Mr. Church. But in him we have seen a confirmation of the doctrine, that no merely natural attainments or principles can comprehend the spiritual truths of revelation. Long did he resist the power, and remain insensible to the beauty, of the living and life-giving word, until at length brought to the careful examination of its sacred contents, and to dependence upon the teaching of the Holy Spirit. Then did the Almighty prove both his fidelity to his promises, in answering the penitent's prayer, and his ability to overcome, when all other power had failed, the deeply-rooted habits of the soul, and reduce every rebellious thought, every desire, to subjection to his own will. Under the enlighten-

ing influences of the Spirit, Mr. Church learned, within the space of a few days, more than he had ever acquired by his natural powers, though they had been for a long time applied to the study of the Holy Scriptures. What he formerly learned was merely theoretical, and tended only to inform his understanding. What he now acquired, had an immediate and effectual influence upon his affections and practice. Perhaps the difference between the natural and spiritual mind, and man's inability to instruct himself in Divine wisdom, or vanquish the passions of his soul, were never more strikingly exemplified. And while, on the one hand, Mr. Church's case should deter us from confiding in the guidance of human reason, in our inquiries after spiritual truth, it should encourage us, on the other, to ask wisdom of Him who "giveth to all men liberally, and upbraideth not."

Though the attendant circumstances of Mr. Church's change of sentiment were somewhat remarkable, yet the change itself was by no means a singular event. Every individual soul must become the subject of the same regeneration, before it can understand the doctrines of salvation here, or enter hereafter into the kingdom of heaven. While man, by the exercise of his natural powers, may obtain an acquaintance with

the letter of the Scriptures, nothing short of the influence of Divine grace can enable him to comprehend their spiritual meaning. In the change that takes place in regeneration, no new faculty is imparted to the mind, but only a new bias given to those it already possesses. There is a veil upon the heart of every unrenewed man, which effectually conceals the beauty and the excellence of the Saviour from his observation: and while this continues to be the case, none of the doctrines of the gospel can be so understood as to produce the humility which they, on the one hand, enjoin, or that ardent affection for the Redeemer which they inculcate on the other. Christianity may be studied, and even understood, as a science, while its heavenly lessons, its astonishing discoveries, produce no corresponding emotion on the mind. A man may be master of the theory, but Divine grace alone can dispose him to reduce the theory to practice. Until that sacred influence is vouchsafed to his soul, he opposes his preconceived opinions, his prejudices, and his pride, to the holy and humbling truths of the gospel. Though written "as with a sunbeam," still does his mind revolt from them, and his enmity of heart rises up against their application to himself. The reason is obvious. "The natural man receiveth not the things of the Spirit of God: for they are foolish-

ness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things."* Every man, therefore, needs to be "born of the Spirit," before he can understand, much less love and obey, the doctrines of salvation, as revealed in the gospel of Christ.

* 1 Corinthians ii. 14, 15.

SECTION II.

His Return to Hensingham—Various Opinions respecting his Change of Sentiment—The True Principle of Morality—The Defective Morality which satisfies the World—Hence the Surprise excited by Mr. Church's Conversion—Alteration in his Preaching—Increased Activity and Zeal—Attendance at Meetings of the Bible Society at Cockermouth and Whitehaven—Anxiety to Promote the Salvation of his Friends—Enlargement of his Doctrinal Views—Election, with its Practical Influence—His Marriage—Acknowledges the Receipt of the Book of Homilies—Accepts a Chaplaincy at Madras—Birth of his First Child.

When Mr. Church returned to Hensingham, his time was wholly devoted to the work of the ministry. He had always visited the sick, from a sense of duty, but he now took particular delight in that important and interesting "labour of love." There was, as might be expected, a variety of opinions respecting his change. The most general was, that his new sentiments might alter, but could not improve him. He had always been esteemed as a good and conscientious clergyman, and his life had exhibited an example of morality worthy of imitation. No wonder, therefore, that those who knew nothing of the principle of godliness, as the only source whence actions holy and acceptable to God can emanate, should

think him quite good enough, while his preaching and practice were in conformity with their own views of moral perfection. The standard of moral excellence which obtains among men, is essentially different from that which the word of God has established. The former requires no more than external propriety of conduct, without any reference to the state of the heart: the latter commences with the heart, and approves or condemns the outward actions, according to the inward principle from which they proceed. Hence it obviously follows, that the conduct which, from the want of right principle, may not be approved by God, may yet be admired and applauded by the world, since the world cannot discern its moral deficiency. Thus Scripture informs us, "that which is highly esteemed by men is abomination in the sight of God."*

The great principle of morality is—Love to God, and a regard to his authority. Where this principle reigns in the heart, "it is accepted according to that a man hath, and not according to that he hath not." When it is wanting, the very soul of morality is wanting; and all such actions are spurious, and will be rejected by a holy and righteous Judge. Whatever difference of opinion may exist on the abstract question, as

* Luke xvi. 15.

to the foundation of virtue or morals—whether it be placed in the nature of things, in the fitness of things, in the will of God, or in utility—with those who acknowledge the authority of revelation, there can be but one opinion as to the rule of moral conduct. All must admit it to be *the law of God*, which the Christian legislator so comprehensively summed up, when he said:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." * This rule includes a specification of both the principle and the extent of moral obligation. It lays the foundation of true morality in love to God, and inculcates a conscientious regard to the whole extent and variety of duties which we owe to God and man. This law is "exceedingly broad." It extends not only to the actions of the life, but to the movements, the affections, the thoughts, the principles of the heart. Consequently, if there be a deficiency of love to God, the law is as much broken as if there were a more flagrant immorality in the conduct. A man may be just in all his dealings, punctual to all his engagements, kind

* Mark xii. 30, 31.

and amiable at all times in his intercourse with men, exact in the external performance of his duties; he may receive the approbation of all around him for these qualities, and be reckoned by the world a good, a moral man. But if his heart be devoid of the love of God, when weighed in the balances of the sanctuary, he would be found wanting. What though he observe the whole of the second table of the law? this is but one part of it: the first is not kept—God is not loved—his authority not recognised. Regard for character, constitutional propensity, a desire for human applause, or the influence of education and example, may have dictated all that is admired in his conduct; and it would, under the control of such principles, continue to be what it is, even though it were proved that God had given no law upon the subject: this is evident, from the outwardly decorous conduct of many, either ignorant of revelation, or altogether denying the Divine authority of Scripture. But if the law of God be admitted as the rule of morals, and if, according to that law, the principle of morals be supreme love to God, then nothing can deserve the name of morality which is destitute of that established principle, or which falls short of a regard for the whole requirements of the law.

But the morality which passes current among

men, and receives the world's commendation, may not only be produced without the principle of love to God, but may even consist with a manifest and determined opposition to the Divine will on the whole subject of religion. Is it not the fact, that there are many whose virtues are extolled, the praise of whose amiable disposition, and generosity, and kindness, is sounded abroad, who yet are palpably destitute of all regard to the duties of religion, both public and private? Although such persons pass in the world for good and reputable characters, yet, by the eye of God, they are seen to be living in the daily breach of his own moral system. They are doing a part, indeed, but they are not doing all that is required of them. Much are they leaving undone, which ought to be done; while that which it is admitted they do, is deficient in principle. Regard to the second table of the law can never atone for inattention to the first. How can that be acceptable to God which has no respect to his authority? "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?"* The application of these reflections, even to the

* Malachi i. 6

minister of religion, may be made without any invidious or uncharitable feeling. There may be an apparently conscientious performance of the moral, relative, social, and ministerial duties, while the heart remains uninfluenced by the only correct principle of action. All may be done from a self-righteous spirit, from motives of vanity or secular interest, where there exists in the bosom not the faintest impression of love to God or man. Such persons may, and often do, meet with the world's applause, even while unfaithful stewards of the gospel mysteries.

If this reasoning be correct, it is easy to account for the approbation which Mr. Church's parishioners bestowed upon him previous to his conversion, and also for the surprise and regret excited in their minds by his present change of sentiment. He had hitherto been in the habit of preaching chiefly on the duties of morality, and, as has been stated, his own conduct exemplified his instruction. His parishioners saw no amendment that could take place in him. They were not aware, that under a well-regulated life, both in themselves and their minister, there might be lurking a secret enmity against God. The utmost he aimed at producing, or they at attaining, was that measure of external propriety of conduct which, with the world, constitutes perfection of

character. With this both were satisfied. The lesson pleased the people; and the preacher received in return the tribute of their applause and esteem. But this was all the fruit he reaped from his labour; and it may well be questioned whether the constancy and vehemence with which he urged the virtues and proprieties of social life ever produced any influence whatever upon the outwardly immoral inhabitants of his parish. But after the change which took place in his own mind, after he had become personally acquainted with the doctrines of the natural alienation of the heart from God, and the necessity of that alienation being removed before we can render unto God a reasonable and an acceptable service, a remarkable change took place in his pulpit exhortations. He had learned that the only effectual way of preaching morality in all its branches, was to proclaim Christ and him crucified, to take away both the guilt and the power of sin. This, he had now been taught, was the only means of subduing the corrupt propensities of the heart, of reducing it to subjection under the law of love, and of producing that new obedience which the gospel requires, and which springs as a natural result from true faith in the Redeemer.

Hence he ever after evinced the strongest

anxiety to lead his hearers to Christ. Knowing from experience that it were vain to think of making them better by the mere force of persuasion and a display of the beauties of virtue, he adopted the expedient recommended by Jesus Christ, first to "make the tree good," and then "his fruit good." In consistency with the doctrines of his church, he taught the necessity of praying for Divine assistance, through faith in Jesus Christ, before any works can be produced acceptable to God: that "works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ:" that so groundless are all expectations built on such works, that those works themselves, since they are not done as God hath willed and commanded them to be done, have doubtless the "nature of sin."

No sooner did he thus inculcate the true principle of good works, namely, faith in Jesus Christ, than his preaching began to produce a corresponding effect. At first, indeed, as already stated, it excited general surprise and some disapprobation; but these feelings soon began to subside, and Mr. Church had then the happiness of witnessing among his people an increasing interest in the concerns of religion.

The doctrines of original sin, regeneration, jus-

tification by faith in the Lord Jesus Christ, and sanctification by the Holy Spirit, he frequently explained; and he enforced all his statements by appeals to the word of God. But his favourite theme was the love of God in Jesus Christ. The impression that Divine grace seemed to have made on his affections was very striking. These, as turned to God and Divine things, were indeed in lively action, and they were exercised with remarkable uniformity and strength. He desired that all around him should feel and enjoy that love which was shed abroad in his own heart by the Holy Ghost,* and hence the constancy with which he dwelt on the delightful subject.

He now neglected no means or opportunity for the improvement of his parish. He "laboured 'in season and out of season.' In addition to the regular services of the sabbath, he instituted a week-day evening lecture, which was well attended and highly useful. He was ready to every good work. He opened a Sunday-school also for poor children, which he personally superintended." †

Mr. Church's good wishes and exertions were now no longer confined to his own parishioners. He felt deeply interested in the universal diffusion of the gospel of Christ, and became especially a zealous friend to the Bible Society, which he once

* Rom. v. 5. † Jack's Funeral Sermon, page 23.

so strenuously opposed. Understanding that a friend was about to make a short excursion in furtherance of the objects of that institution, he intimated his intention to accompany him.

The first meeting he attended was at Cockermouth, in December, 1814, where he made a public avowal of the change that had recently taken place in his religious sentiments, and of the effect which that change had produced in his feelings towards the Bible Society. He brought forward all the arguments with which he had formerly opposed that institution, and confuted them as he proceeded. But above all, he appealed, with expressions of gratitude to God, to the work of grace on his heart, as the advocate which, after other arguments and efforts had failed to convince him of his error, at length set the operations of the society before him in their proper light. He declared that he saw it so connected with the interests of true religion, that he should consider it as little less than opposing God, not to aid in the promotion of such a cause, adding, in conclusion, that since he had been such an enemy to the society, he thought himself now doubly bound to support it.

This is but a faint outline of his address on that occasion. The humility, the self-condemnation,

the gratitude to God with which he expressed himself, together with the pathetic manner of his delivery, drew tears from almost every one in the place.

In January, 1816, he attended, for the first time, the annual meeting of the Whitehaven Auxiliary Bible Society, and there also excited the deepest interest, by a similar avowal of his sentiments. The following is an outline of the speech which he delivered on this occasion, as reported in the *Cumberland Pacquet* of the day:—

"He professed himself to feel some degree of diffidence in rising to address the inhabitants of his native town on such an occasion, as there stood on record against him a certain fact, which must be fresh in the recollection of many present. It was but a short time since he had exerted himself in circulating tracts in opposition to this society. With shame and remorse he acknowledged it; but more particularly, when he considered, that while at enmity with this society, he was also, alas! (with humility he would speak it) an enemy to the saving truths of the gospel. While in this state, a warm friend of the Bible Society had spent some time with him, urging that there could no mischief arise from giving a Bible, even if alone, to a poor man. But human argument had no avail; prejudice has neither eyes nor ears.

What, however, man could not do, God himself was pleased to accomplish. 'No sooner,' said Mr. Church, 'did it please God to bring home to my heart the truth as it is in Jesus Christ, no sooner was it given me, by the light of the Spirit, to discern that treasure which, as a rich mine, runs in every direction through the sacred Scriptures, than I felt an earnest desire that others should partake with me in the heavenly manna.

"'With these views and feelings, the Bible Society appeared to me an institution not only unobjectionable, but such as should be most cordially embraced by every true Christian.'

"To what, then (he added), would he refer those who yet retained any prejudices against this society? To what but the Bible itself? As he had reason to fear, from the circumstances of his own case, that too many of those who were unfriendly to this institution, were no great friends to the Bible itself. Let them but read it, with humility and self-distrust, as containing truths far beyond the reach of human reason alone; and, above all, let them look up for instruction, as little children, to that God who alone can bring home, and impress its truth on the heart; let them but experience, under these exercises, what it is to be turned from darkness to light, from the power of Satan unto God and

where will be all their objections? They will be found lighter than vanity itself. They will find, from their own experience, that the only effectual commentator of the Scriptures, as to their saving truths, is that same Spirit of God which indited them. They will see it to be a most lovely feature of this society, that it unites Christians of different denominations in the bond of peace.

"A calculation had just been made (he observed), that if each individual there present did but contribute one penny a week, it would raise no less a sum than £200 in one year; which proved how much might be done by the smallest personal sacrifice.

"'To call upon you,' said he, 'to unite in this work would be unnecessary, if you but considered your privileges. How does it appear from the report of this evening, that many, humanly speaking, the most unlikely to co-operate in this work, are taking a part in it? Roman Catholics are coming forward. Mohammedans are embracing the blessed volume. Here is the hand of God. Take heed, then, to yourselves, warn your neighbours of the danger of opposition, lest haply ye be found fighting against God. Rouse yourselves and your relations to aid in this cause, when you see the Almighty collecting, as it were, materials from

all the distant nations of the earth, and compacting them all in one great building, in which every Christian is a living stone, fixed by the hand of God. They are connected together by that truth which is one, by that faith which is one, and by that spirit which is one, and all compacted, notwithstanding the variety of the materials, in one beautiful temple, whose top shall, in due season, reach to heaven, and be crowned with shouts of 'Grace, grace unto it.'"

He observed, in conclusion, that the Bible Society takes for its foundation this truth—"that the word of God, simple and unadorned, is the sword of the Spirit, a sword which, when wielded by the hand of the Spirit, is powerful to the disclosing of the secrets of the heart, to the destroying of the strongholds of sin and Satan, and to the bringing of every thought into captivity to the obedience of the faith;—and that the duty, hence resulting to us, was, to send forth the Bible throughout all lands, and to offer up our private and public prayers for God's blessing upon it, that it may be instrumental to the salvation of many souls." In closing the meeting with a vote of thanks to the chairman, he remarked, "that as they had been called upon to give their thanks to

those who had so kindly taken a part in the business, he trusted they would retire to their respective homes with thankfulness to Almighty God deeply impressed on their hearts."

From the time of his own conversion he felt deeply interested about the salvation of his relatives, and suffered no opportunity to converse with them on the subject to pass unimproved. The following letter to a beloved brother will give some idea of his mode of argument and persuasion, and also of his religious views at the time it was written:—

"Hensingham, Oct. 16, 1815.

"My dear James,—Your letter has remained long unanswered, and I scarcely know why. You rather threw cold water on religious matters, and particularly on two subjects, inexhaustible, and, blessed be God, near and dear to my heart. I was not a little sorry to find that you, like ——, considered the matters we had been speaking of, namely, regeneration and conversion, in the same light as the doctrines of election, irresistibility of grace, final perseverance, etc., which is at once to blend the real, substantial, saving truths of the gospel, with the peculiar system of Calvinism. Whilst every real Christian holds to the former as he does to the fact of

his own existence, being convinced equally of both by experience, no man in his senses would hold to the latter any otherwise than as matters of speculation, or as not being essential to salvation. Therefore, whilst I am perfectly indifferent what you may think of these latter doctrines, your own salvation depends on your knowing, experimentally knowing, the truth of the former. You say you prefer T.'s and M.'s view to that of Scott, etc. It is perfectly natural to do so, because theirs is the view of men in their natural state, untaught of God, unregenerate, unconverted, as their writings clearly prove them to be;—whilst his is the view of one spiritually enlightened, speaking from his own experience and from the whole testimony of Scripture, spiritually discerned as the simple truth is in Jesus. But you may say, how presumptuous it is in me to decide at once. James, a child might do the same if taught of God, for then the two sides of the question are as easily discerned as darkness and light. Every one brought out of darkness into God's marvellous light, can discern the groping in the dark on the one side, and the rejoicing in the light which distinguishes the other. That light is a blessing to be sought by earnest and persevering prayer. If the Lord please to

grant it you, (and the promise is, 'Seek, and ye shall find,') depend upon it, it will make such a thorough change in your disposition, hopes, and fears, that you will know, without the shadow of a doubt (and nothing but this can teach you), what is implied in the terms regeneration and conversion. You would see that there is a substance in them, while you had hitherto rested on a shadow. You would see how 'faith is the substance of things hoped for,' how it would bring near and substantiate heavenly things to your mind, which before were seen at so great a distance as to be quite indistinct and visionary. They would now influence your whole conduct, and your eye would be directed in what you do to the promoting of the glory of God, as your reconciled Father in Christ Jesus, and as having a treasure inexhaustible laid up in heaven for all that love him.

"We are brought to the love of God, first, by experiencing our own wretchedness and helplessness, in our natural state, by reason of sin, original and actual; second, by experiencing happy deliverance, through the merits and atoning blood of Jesus—by receiving rest to our souls from him, when weary and heavy laden under a sense of guilt. Then it is, and not till then, that we know really the value of gospel redemption; then we

know what it is to have the love of God shed abroad in the heart by the Holy Ghost.

"I would not, of course, press these matters so much on your attention, did I not know their infinite importance, were I not well assured, in my own case at least, that though I had long received them, in some measure, in theory, yet I must certainly have perished eternally had they not become, under God's free grace and mercy, matters of heartfelt experience."

When this letter was written, Mr. Church could not perceive Scripture authority for the doctrines of election and final perseverance. The manner, therefore, in which he speaks of the late Mr. Scott, from whom he differed on those points, presents a striking instance of his candour. The greater number of his religious friends maintained the same opinions on these doctrines as himself, while those who differed from him seldom or never introduced the subjects. And, perhaps, there are few that hold these doctrines who will not admit his discrimination between essential and non-essential points, and allow that the spirit of humility and love which dictated the remainder of the letter, together with his explanation of the practical results of a clear perception of gospel light upon the temper, views, and conduct, bespeak

a mind deeply impressed with a sense of his infinite obligations to the God of all mercy, and alive to the duty of promoting his glory upon earth.

But he had a mind that could not rest in any present attainments while the shadow of a doubt remained as to the accuracy of his views. He never parted with an opinion until fully satisfied of its being untenable on Scriptural grounds; and Rom. ix. 10—33 was of itself sufficient to make him dissatisfied with his present views, and to caution him against treating the doctrine of election, and those who held it, with contempt. He examined both sides of the question with candour, and conversed freely with persons who maintained opposite sentiments upon it; for truth was his only object. It was by the study of the Scriptures, accompanied with prayer for wisdom from above, that he became satisfied as to the truth of those much controverted points already named. The texts particularly impressed upon his mind were, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."* "O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over

* Romans ix. 15.

the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"* From these and other passages he obtained a satisfactory view of the doctrines of election and perseverance, and he soon acquainted a friend with the change in his sentiments in words to the following effect: "God has been pleased, in a most remarkable manner, to give me a clear insight into the nature of the covenant of grace. I may call this a second conversion; the former was a conversion of heart; this is a conversion of mind: by that, my heart was fixed on God, and I was made in earnest as to the concerns of spiritual religion: but now, God has made me submit to what my mind has hitherto resisted—namely, the doctrines of grace and the privileges of the believer."

Whatever difference of opinion may exist on these doctrines, when Mr. Church was enabled to embrace them, as stated by St. Paul and the Church of England, they were the occasion of much more lively exercises of faith, and hope, and love, than he had ever experienced; and the traits of his former religious character, became the more prominent by this enlargement of his views: while, at the same time, they increased his comfort in religion, and were to him a

* Romans ix. 20, 21.

source of the highest enjoyment to the end of his days.

There are many who feel an abhorrence of these doctrines. Some who do not deny that the doctrine of election is to be met with in the Scriptures, yet contend that nothing more is meant by it than national election to external privileges. They forget that the same objections may be alleged against this as against personal election. Why should one nation be illumined by the light of the gospel, while another is left to sit in darkness and the shadow of death? The answer that will account satisfactorily for this will explain with equal satisfaction the fact of personal election.

Others again object to them upon the plea that they are unfavourable to morality. But Mr. Church knew that these objections were not borne out by fact, though at the same time he fully admitted that there are some who turn "the grace of our God into lasciviousness." * There were such even in the apostles' days. If the doctrine of election is taught in the Scriptures—and of this Mr. Church now felt persuaded—no abuses of man ought to be permitted to make the word of God of none effect: and the conduct of those who sin because grace abounds, is not a consequence of the doctrine of election, but a perversion of it.

* Jude 4.

But Mr. Church was convinced that the doctrine of election, so far from being prejudicial to holiness, tends especially to promote it. They who believe in it, as stated in the 17th Article of the Church of England, believe in it, together with all the consequences which are stated in the word of God, as resulting from it. It is not with them a matter of mere speculation. It is one of the most powerfully operative principles to holiness of conduct. God hath chosen his people in Christ before the foundations of the world were laid, that they "should be holy and without blame before him in love." They feel persuaded that the leading design of God in the economy of grace, is to secure the personal holiness of all who are redeemed by the blood of Christ. They are convinced that nowhere is there exhibited such an evidence of God's hatred of sin, as in the sufferings and death of the Saviour; and, consequently, that there can be no friendship maintained between a holy Creator and unholy creatures. They know that God hath chosen his people to salvation, through sanctification of the Spirit and belief of the truth. Thus do they believe, not only in the end of election, but also in all the means whereby that end is promoted. They know of no way of ascertaining whether they are chosen of God, but by making their "calling and election

sure." God hath called them unto holiness. It is only then as holiness is promoted in them, that they have any reason to conclude that they are interested in the electing love of God.

No one who is properly acquainted with the Scriptures, will, in his reasonings upon them, begin with the secret purposes of Jehovah, and thence infer his personal safety; or, in other words, no man that is acquainted with the doctrines of the gospel, will take election as the ground of his hope towards God. The Scripture teaches us to begin at the bottom of the scale of spiritual blessings, and advance by degrees until we arrive at the moving spring of the whole system—the sovereign grace of God to the children of men. In ascertaining their interest in the covenant of redeeming love, believers in Christ are taught to ascend in the same way, step by step; and not to conclude that they have passed from death unto life, but by those palpable evidences which the Scriptures require—by the bearing of those fruits of righteousness which are, through Jesus Christ, to the praise and glory of God. In short, it is with this, as with all the doctrines of the New Testament, it is revealed for our faith, that it may conduce to our holiness, and thereby promote the Almighty's glory upon earth. "The grace of God"—that is, his rich, free, sovereign love, as revealed in the

glad tidings of salvation through our Lord Jesus Christ—"that bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things," the apostle commands Titus, "teach and exhort;"* and thus, in all his public discourses, did Mr. Church constantly maintain the inseparable connexion between faith and obedience, sentiment and practice. While, therefore, in point of doctrine, he never shunned to declare all the counsel of God, "he gave such a view of Divine truth, in its bearings upon the heart and conduct, as effectually to guard the interests of holiness, and to show the most heartfelt detestation of that impious principle, that men may sin because grace abounds."

In proportion as he was enabled to discover the beauty and the harmony of the Christian system, and to unfold it to his hearers, his pulpit discussions became more interesting, and, by the blessing of God, more useful. Some still live

* Titus ii. 11—15.

who heard him with sacred pleasure and profit; and others have now met him in the abodes of bliss, whom he was made the honoured instrument of leading to the Lamb of God as the Saviour of sinners.

In the month of October, 1815, Mr. Church was united in marriage to a young lady with whom he had been some time acquainted before his religious views accorded with those which she maintained. He had shown much anxiety, and made many attempts to turn her from what he then conceived to be her erroneous notions, but now, through the mercy of God, their sentiments were congenial, and they were united by the twofold bond of natural affection and Christian love.

Early in the ensuing year, Mr. Church received, from the gentleman who first discoursed with him on the subject of the Bible Society, a folio copy of the Homilies of the Established Church, published by the Prayer Book and Homily Society; and which he acknowledged in the following letter:—

"Hensingham, Feb. 23rd, 1816.

"My dear Sir,—I had often thought, after so great a revolution had taken place in my mind since my last interview with you, that it was my duty to write to you, that after seeing me, as you

did, in such a state of darkness and prejudice, you might, with me, give glory to God for the operation of his grace. But, alas! many things occur to turn us aside from the path of duty.

"As I had long delayed writing, though my attention was often directed to you, I knew not how to make a beginning, when a very handsome present arrives, and forces a letter from me. Permit me, my dear sir, to return you my sincere thanks for this mark of your kind attention. I do indeed value the Homilies of our church, and could wish they were more generally known. What a blessing is it, that there are so many evidences every day appearing, that God is of a truth collecting from among mankind many precious members of Christ's body—that he is adding to the church daily 'such as shall be saved.' Let our prayers be constantly offered up to the throne of grace, that the work may go on and prosper. And may the point be clearly ascertained, for the establishment and comfort of our own breasts, that we have 'put on the Lord Jesus;' that, stripped by the marvellous operation of the Spirit, of the 'filthy rags' of our own righteousness, we have been clothed upon by the beauteous and all-perfect robe of Christ's righteousness, and have been accepted of God in him. Nor let us rest content with this (blessed as it is),

for fear of even the possibility of deception; but let us see well to it, that Jesus Christ also be formed in us, the hope of glory—that our hearts and affections be new, modelled and made conformable to his image in purity, holiness, and love. Oh! my dear sir, you have large opportunities of doing good, and, I am sure, large dispositions also. May God in mercy grant, that, having done all to his glory, you may rest as absolutely on Christ and him crucified, as if you had done nothing."

Not many days after this letter was written, the gentleman to whom it was addressed, having heard, from some friends, of a vacant chaplaincy to the Honourable the East India Company at Madras, it immediately occurred to him, that Mr. Church was a suitable person for such an important situation. Upon his friends, to whom Mr. Church was known, agreeing with him in opinion, he undertook to write to him, desiring to know whether he would accept of the appointment, if it could be procured for him. Mr. Church had occasionally expressed his readiness to go forth and preach the gospel to the heathen; but this was unknown to his friend, nor had he himself the most distant prospect of ever embarking in the missionary cause. The proposition

was, therefore, so unexpected, that he knew not at first what to answer. He asked Mrs. Church whether she was ready to go to India; to which she replied in the negative, unless the way were made so clear, that it appeared to her to be the path of duty. He expressed himself as of the same mind, and they both sought direction from above. Deeply as he felt the importance, and highly as he esteemed the honour, of bearing the glad tidings of the gospel to an idolatrous land, he yet could not embark in so arduous an undertaking without much deliberation and prayer. The appointment was to be given by Charles Grant, Esq., who had applied to the Rev. Charles Simeon, of Cambridge, to recommend a suitable person. The friend who first wrote to know Mr. Church's mind on the subject, applied almost at the same time to Mr. Simeon in his favour; and while he was deliberating upon it, a letter arrived from Mr. Simeon, offering him the appointment. This was so unsought and unexpected on his part, that both he and Mrs. Church regarded it as the leading of Providence, and could no longer hesitate to accept the offer. Therefore, without tempting God by waiting for a second indication of his will, he resolved to follow what appeared to be his guidance, and sat down to answer his friend to that effect.

"Hensingham, March 17th, 1816.

"My dear Sir,—Your last kind letter took me much by surprise: however, from your view of the matter, I could feel no objection. I did what I could in seeking direction from above, and by the time Mr. Simeon's letter was received, felt prepared either to go or stay, as the will of God might appear. Last night, Mr. Simeon's letter arrived, in which he offers me the appointment, and requests me to set off for Cambridge, without losing a day, if *possible;* whence, I suppose, I am to proceed to London to receive the appointment."

He went, accordingly, to Cambridge, and thence to London, where he received the nomination, as he had expected. Everything was arranged without the slightest difficulty; and he was enabled to return to the north within three weeks from the time of his leaving home.

We cannot but admire the striking instance of dependence upon God for direction, and the ready following of that direction, when vouchsafed, which he displayed throughout this transaction. Hence the promptitude with which he was prepared to leave his kindred, flock, country, and native land, should the Lord see fit to send him forth as an ambassador to the heathen: and hence the alacrity with which he obeyed the first summons to depart. His heart was susceptible of the

tenderest emotions, and he was attached to his parish by many a spiritual bond: but so strong was his sense of duty, that it bore down every opposing thought and feeling. No filial, no fraternal, no pastoral attachment, was allowed to prevail upon him to linger, when the leadings of Providence, not less perceptibly than "a word behind" him, seemed to say, "This is the way, walk ye in it."

His parishioners, however, were favoured with his labours a few months longer, as he was detained till the birth of his first child—an event which took place on the 14th of September, 1816.

SECTION III.

He quits Hensingham—His Sojourn in London—Embarkation in the Downs—Arrival at Madeira—The Treatment he received, and the Improvement of his Time on the Passage—His Arrival and Hospitable Reception at Madras—His Views of the Heathen Superstitions, and Expressions of Sympathy and Zeal for their Conversion.

In October, 1816, as soon as Mrs. Church could conveniently bear the fatigue of so long a journey, he quitted Hensingham, a place endeared to him by many considerations. It was here that he first sought and found the Lord; it was here that he had been instrumental in communicating to many the saving knowledge and love of Jesus. A clerical friend writes: "I can myself bear testimony to the strong interest which his labours had excited in the congregation. A religious feeling and serious regard to spiritual things seemed to rest upon them after his departure for India, which any one who at all participated in his views could not but observe. The time that I officiated at Hensingham till his resignation, which was about three months, was a season of refreshment and spiritual profit that had been long unknown to me in ministerial labours."

The feelings with which such a minister and such a people parted, can be better imagined than described. Nothing but the hope of his labours becoming much more extensively beneficial than within the precincts of a country parish, could have induced him to resign his present charge. Not, indeed, that the effect of his ministry was confined to Hensingham, for many of the inhabitants of Whitehaven and the neighbourhood were awakened by his means to the importance of religion. But "he went away under the conviction, that where he was going there was a much greater want of the gospel than at home; and there he proposed to live, there to die, and there to be buried—in a land of strangers."

"The last sermon which he preached at Hensingham was on the subject of the reliance of the people of God on the Saviour, and the communion which they enjoy with him as they pass through the world; a subject most appropriate to his own circumstances, and those of his church, who were about to lose the benefit of his labours."*

He remained in London till about the middle of December, and preached there several times with great acceptance. One or two of the letters which he wrote to his friends previous to his embarking will show the state of his mind, and give

* Jack's Funeral Sermon, page 25.

some idea of the manner in which he employed his time:—

"London, Nov. 15th.

"My dear W.,—I have long waited for a favourable opportunity of writing to my dearest friend, to one whom. the more I consider the matter, the more I have reason to address as a brother in Christ Jesus. Oh may the Lord grant that I may continue to enjoy the comfort which I now feel of having such a friend.

"I have been so much engaged with business, etc., that I never had time to write, except it had been a few lines in haste. When I sat down to write to you I wished it to be under favourable circumstances, as to time, frame of mind, etc.; but I find I must take up my pen and write, taking things as they are.

"On our way hither we spent a day at L——, saw the Misses —— who had engaged B.'s pulpit for me at E——, but we could not wait till the Sunday. On Sunday I preached at B——. Some that I visited had been much refreshed by what they heard."

After naming the preachers he heard on the first sabbath he spent in London, he proceeds:—

"On the second Sunday I preached at B—— in the afternoon, and at St. S——'s in the evening. At the latter place, our friend G. counted about

sixteen Whitehaven people. On Sunday next, they tell me, I am to preach at St. L——'s. But really, I find if G. has his way I may do nothing else; whereas I have been so much engaged in business, etc., that I stand in need of refreshment on the sabbath from hearing others.

"I was much interested on Monday last at a committee meeting at the Church Missionary House, where many of the excellent of the earth were assembled.

"Perhaps my next letter may be from Madeira, where, I believe, we are to stop. When we get settled on ship-board, I trust we shall be able to write with cool deliberation, as now all is hurry and confusion."

To the same:—

"Dec. 7th.

"Still are we delayed. We are quite ready for sea, but the day of sailing is put off from time to time till we are really quite anxious to be under weigh.

"I wish I could have had you with me the other day on a visit to Mr. S. I spent the Sunday before last with him; and, oh! what a day was it, what a season of refreshment! His family worship is the most impressive I ever witnessed. He expounds three times a day, and in such a manner

that you would say every one present must be converted. Every lesson read in the church he very feelingly and impressively explains. His sermons fill you. They show a head full of the rich truths of our gospel, and a heart deeply impressed with a sense of their importance.

"Since I received your last letter I have been once or twice with Mr. Pratt. I mentioned to him all the particulars of Mr. Missionary Wilson's case. He says that since there are two years to pass over before he can be ready, it is impossible to form any conception whether Africa or Asia may be his destination; and, therefore, his attention cannot properly be called to any language peculiar to either country. He says, also, that he cannot do better than get a thorough knowledge of the Scriptures in the original tongues, which would be available at all events, but wishes him not to let French interfere with his Hebrew, as the former is never likely to be of much use to him."

Mr. Church had been requested to confer with the gentleman alluded to above (who was recommended to the Church Missionary Society as a suitable person to be employed by them), and to report upon his piety and other qualifications. His report was favourable, and he had the satisfaction of receiving him at Madras, in 1821, in

the capacity of missionary to the heathen of that benighted land.

He proceeds :—

"On Sunday last I heard Rowland Hill in the forenoon. My wife and I were both deeply impressed, and quite in love with the venerable old saint. An excellent discourse, delivered in the most solemn manner, with a little anecdote now and then; but they really were instructive, and had a good effect. It might not do from you and me, but old men have a license granted them. In the evening I preached at St. S——'s. As I preached there before, and had reason to believe that there were some who felt an interest about me, I preached a kind of farewell sermon—a farewell sermon to old England—and it appeared to excite attention."

In this sermon he enlarged upon the doctrines of conversion and justification by faith; and as several of his friends were present, he took occasion to illustrate what he stated, by the following brief reference to his own experience :—

"I myself once viewed them" (namely, the above-mentioned doctrines) "as doctrines of enthusiasm and delusion. But when God was pleased to take me under the teaching of his Holy Spirit, I saw that I had been a blind leader of the blind. No language can describe the horror of my soul at

the view of my guilt and danger; nor the joy I felt when I discovered this salvation by Christ alone. No longer did I proclaim a salvation partly of ourselves, but a salvation in which Christ is the All in all."

In continuation of the letter from which this digression has been made, he writes:—

"Our ship went down full sail yesterday to Gravesend. Both my wife and I saw it, and a joyous sight it was. We hope now to be soon off."

This shows how eager he was to fly over the mighty waters, on the wings of love, to bear the olive branch of peace to a land ignorantly at war against the King of kings and Lord of lords. They were detained, however, some days longer; and on the 12th he wrote to another friend:—

"I look forward to the voyage with much pleasure, particularly after all the bustle of business which has fallen to my share since we left Hensingham. I look forward to our little cabin, where, shut out from the noise of the world, I may hold sweet communion with my God, seek after a further knowledge of him and of that salvation which is in Christ Jesus, by a steady and, I trust, persevering perusal of his word, and an earnest application for the teaching of his Spirit.

"I do assure you, that after spending a whole

week in the bustle of business, which made me feel as if I was almost losing everything like spiritual-mindedness, the Lord has again met me on the sabbath day in a way that has humbled me to the dust, and made me more resemble one broken-hearted than one comforted in the Holy Ghost; but above all, in a way that has convinced me more than ever of the stability of that promise, 'I will never leave thee, nor forsake thee.' Oh! how *can* I do otherwise than trust the Lord for all things? My wife is dear to me, and my child is dear; but were they ten thousand times dearer to me than they are I would set them afloat with myself on the bosom of the great deep, and glory in committing all that I have, and all that I am, into the hands of my dear Lord and Saviour."

How encouraging is it to all Christians to put their whole confidence in the same God in every time of need; and what an argument have we for the due observance of his sabbath, when we see him thus honouring the ordinances peculiar to that holy day, by making them the vehicle of grace to the soul of his devoted servant, and thus preparing him for the great trial which was now approaching.

A few days after, he wrote again to his friend W.:—

"London, Dec. 17th.

"My dear W.,—We have at length received an order to embark, but that so sudden that we can only join the vessel in the Downs. We set out to-morrow morning for Deal."

He embarked with his wife and child on board the Sir Stephen Lushington, December 19th, 1816, but they were detained in the Downs by contrary and violent winds till January 7th, 1817, when they finally sailed—and thus he bid adieu for ever to the land that gave him birth. But he was going as a herald of mercy to distant shores, and the hope, through Divine grace, of turning many from darkness to light, and from the power of Satan unto God, animated his soul to the work, and prepared him to make every sacrifice of ease, safety, and the society of those he loved. The conflict of feeling likely to arise on such an occasion may be easily imagined. But what were parent, sisters, brethren, friends; what his home, his natal soil, dearly though he loved them, compared with the honour, the exalted privilege, and happiness of being in the least instrumental in extending the Redeemer's kingdom upon earth?

In little more than a fortnight they arrived off the island of Madeira, when he sat down to give

the friend to whom the above letters were addressed an account of his passage thus far:—

"Off Madeira, Jan. 24th, 1817.

"My dear W.,—We are now off the island of Madeira, in a most delightful climate. We have had all kinds of weather since we sailed. In the Downs we encountered many severe gales. From the Downs, till we came off the Straits of Gibraltar, we had a charming passage, but were then assailed by a most tremendous gale, which lasted between three and four days. It was truly sublime. We saw the wondrous works of God in the mighty deep, and sometimes expected that our career here below was finished, and that the Lord purposed to take us to himself; but he has again stilled the raging of the winds, and we are now basking on a smooth sea, near a most beautiful island. We hope to go on shore to-morrow and spend the day.

"Neither my wife nor I have had a moment's sickness, and our little boy has enjoyed excellent health. As to temporal things we have had all the heart could wish; and such is the disposition of the captain, and all the officers on board, towards us that there is nothing they would not do for us. But what return have we made unto the Lord for all these blessings? What have we done to promote his glory? Alas! nothing.

There has been a secret canker in my heart on this head. There seems not the least shadow of religion in any soul on board, and they amount to about seventy. I have always persevered in saying grace before and after dinner, and something has been said about Sunday duty, but nothing yet accomplished. Indeed, till just now, the weather has never been such as to admit of all hands being assembled on the quarter-deck. On leaving Madeira, I must endeavour to have things arranged, as then there can be no longer any objection. And I trust, under the blessing of God, to have service whenever the weather permits, on each Sunday between this and Madras, and that will probably be a run of between three and four months. I hope to be able to give you a better account, as to religious matters, on our arrival there.

"I have found much dependence on a covenant Jehovah during every event that has occurred; and when my own bosom has glowed with gratitude to the Father of mercies, it has pained me beyond measure to hear his name blasphemed in oaths and curses, while I could do nothing to stem the torrent of iniquity.

"Mr. G. sent me an extract of a letter which he had from you, and I was truly rejoiced and thankful to find that the Lord has so refreshed

your soul in your labours at Hensingham. Surely he will not leave that place destitute. It is my Bethel in the strictest sense; and I doubt not it will be the Bethel or the Peniel of many more.

"As we are nearly coming to an anchor, I write in great haste, and hope you will receive this without much delay."

No one that knows the state of confusion into which a ship is thrown by tempestuous weather, will be surprised at Mr. Church's deferring to propose the performance of Divine service till a more favourable opportunity. Soon after they left Madeira, where they stayed five days, he requested the captain to permit him to perform Divine service on Sunday upon the quarter deck, for the benefit of the crew, as well as officers and passengers; and when that was refused, still he desired that it might be allowed in the cuddy (passengers' dining-room), but this also was denied; so that he was under the necessity of having it in his own cabin, where a very small number assembled with him.

But this was not the extent of his trial. The captain set his face against all that was good, and opposed religion in every shape. His execrations were shocking beyond description; and on the Sunday afternoons he made a point of having the

band to play country-dances and tunes of the most obscene songs.

Mr. Church could not but be exceedingly distressed at all he heard and saw, and he felt it to be his duty to remonstrate with the captain upon the impropriety of such conduct, and fearlessly to declare to him what must be the inevitable consequences of his behaviour. At this he became very indignant, and seemed afterwards to make it his study to render Mr. and Mrs. Church as uncomfortable as possible.

There are, doubtless, those who will blame Mr. Church for having occasioned this alteration in the captain's behaviour, from civility to rudeness and even ill-treatment. Had he consulted his own or Mrs. Church's personal comfort merely, he would certainly have refrained from offering this reproof to one who had it so entirely in his power to interrupt their happiness; but he knew his duty to God better, and boldly performed it, regardless of the consequences.

But this temporary sacrifice, which he felt himself called on to make in defence of the honour of God's holy name and of religion, was amply compensated by the inward peace he enjoyed. "The Lord himself sustained us," he writes. "Though everything around us was calculated to distress our spirits—oaths, and

blasphemies, and curses enough to break the Christian's heart, yet in our own cabin were granted to us seasons of unspeakable refreshment; and times innumerable, notwithstanding all, hath my soul rejoiced in God my Saviour. I constantly read the Bible, and nearly went through the whole of it; and though the ship, speaking in general, was a little hell, yet my own cabin was ofttimes a heaven, and had I the tongue of an angel of light, I could not adequately set forth the lovingkindnesses of the Lord to my soul. I saw more of human nature, more of my own depravity and infirmities, than ever I had seen, and was thus prepared to behold more of the exceeding riches of grace which abound through the Scriptures; and hard as it was at the time to bear, I have abundant reason to bless God for the whole."

With the Scriptures he studied Scott's Commentary. In this occupation he laboured early and late, with a view, he often said, of storing his mind, before he entered on his new work, with those blessed truths which he had formerly so long neglected.

In this manner he passed his time through the remainder of the passage, alternately grieved and comforted: without, iniquity abounded, and he was studiously annoyed in every possible way;

but within his own bosom all was consolation and peace. Though disappointed in the expectation he had indulged of preaching to his fellow-passengers, or of being in any way useful to the crew, yet his own soul was blessed with more intimate and frequent communion with God than he had enjoyed for a long period; and the very disadvantages of his situation, so far from depressing the fervour of his devotional spirit, seem to have drawn him the closer to God.

After stopping a few days at the Cape of Good Hope, where nothing occurred worthy of remark, they pursued their way to Madras, where they arrived on the 21st June, after an unusually long passage of nearly six months. He was heartily welcomed and hospitably entertained by the Rev. Marmaduke Thompson, one of the Civil chaplains at that Presidency, and continued to assist that gentleman in his clerical functions until he removed to his own station. Many others also, when they had heard him preach, and became acquainted with his character, hailed his arrival at Madras with sincere pleasure, and anticipated extensive good for India from his future labours.

The following extracts from his letters, written at this time, will show the first impressions made upon his mind by the state of persons and things around him:—

"At Mr. Thompson's, we are generally visited every evening by one or two pious young men, and always have conversation of an edifying kind, ending with reading the Scriptures and prayer. Indeed, my dear brother, everything is much more promising than I expected to find in this country. Some pious persons are to be found amongst the Europeans, particularly among the officers and soldiers at the different stations; and there is a greater spirit of inquiry among the Brahmins and respectable Hindoos than was ever, perhaps, known to exist.

"The abominable idolatries and superstitions practised in this country are indeed incredible. Here the devil reigns triumphant over the fallen race of Adam; yet there is much, very much, ground to hope, that preparation is making for his overthrow, and for the bringing in of the salvation of Jesus Christ. Oh! my dear brother in the Lord, you need but to cast your eye over the people of this country, which is covered with pagodas, and to hear the infernal sounds of their nocturnal ceremonies—deeds, indeed, of darkness—to say, 'God forbid that I should ever relax my endeavours for Bible and missionary societies.'"

Then, after communicating some information which appeared shortly after in the "Missionary

Register," he adds, "In short, there is much encouragement for us to sow our seed, and look and wait patiently on the Lord to give the increase in due season."

"We know not as yet where our station is likely to be, but almost everywhere there is much opportunity of doing something for the poor heathen—a point which as yet I feel by far the nearest to my heart. Before an opportunity offers of sending this letter, most probably we shall know our destination. To the Lord himself I would entirely leave it, and trust I may be made useful. Oh that we could commit the keeping of our ways to him, in a spirit of more simple dependence!"

To his brother, after enumerating the mercies he had received, he writes:—

"Oh! how graciously does the Lord provide for all that put their trust in him. Hesitate not, my dearest brother, to commit the entire keeping of your soul, the entire direction of your ways, unto him, through the Son of his love.

"All things here are very strange to the new comer. In this country Europeans are required to take the greatest care as to exercise. There is no stirring out of doors during the heat of the day, except in a covered carriage of some kind; and early in the morning, and in the even-

ing, a horse or open carriage must be used. Hence things which would be considered in England as luxuries, are here absolute necessaries. A missionary told me the other day, that when he first came into this country, he determined to walk about, and not have recourse to carriages or other vehicles. But the loss of his health soon convinced him of his error, and he now keeps a palanquin (a kind of sedan chair placed horizontally, and carried by four men), together with a horse and covered gig, and wishes much that he had procured them on his first arrival."

Many well-meaning persons, like the gentleman alluded to above, have resolved to retain their English habits in India; and, feeling indignant at the apparent effeminacy of being carried upon men's shoulders, have walked about in all hours of the day, until their health has speedily suffered from their indiscretion. By this imprudent exposure to the power of a vertical sun, of which the inhabitants of Europe can form no conception, many a valuable life has been lost to the church of Christ in the east.

He proceeds:—

"We know not yet to what part of the country we may be sent, but everywhere there is much good to be done; and I hope and trust that, by learning the native language, etc., I may be made

an instrument of good to some poor heathen. Oh, it would make your heart bleed to see how Satan reigns triumphant in this land—to see an immense number of human beings, each possessing, as well as you and I, an immortal soul, led captive in the chains of idolatry. Were we dependent on human means alone, the case were hopeless; but what cannot the Lord of heaven do? And indeed we have many reasons to bless God for the prospects of a change being wrought in these lands—the prospect of Satan's defeat and Christ's reign even in India."

Mr. Church was quite correct in despairing of success from "human means;" for to the man who calculates upon no superior power to second and give effect to his efforts for the conversion of the Hindoos, their idolatries and customs will surely prove invincible. But Mr. Church, we see, took higher ground when resolving to contend with the mass of superstition and wickedness that surrounded him. He saw it was impenetrable to mortal arm, and therefore buckled on spiritual armour, and enlisted under the banners of an omnipotent Leader, ere he marched forth to the battle against the mighty. Let all who would labour for the evangelization of India beware how they employ inferior weapons, or rely on any other being for success. If they confide in the

devices or the strength of man, they may assuredly calculate upon a disgraceful defeat. In this war, it is the Lord of hosts alone that can give the victory. Mr. Church wrote about the same time to a near relation, giving some account of the tortures which the natives inflict upon themselves, with their motives for these acts of superstition:—

"It was but a day or two since that I saw a man walking upon iron spikes with his naked feet, to excite compassion and obtain money from his poor, deluded countrymen. This was a faquir, or religious beggar, and his neighbours and friends around him suppose him to be a mortified, devoted character; and imagine that in relieving him they are serving their gods.

"Since our arrival here there has also been a swinging festival, at which several poor wretches are suspended from the end of a long pole by a hook struck through the muscles of the back, and are thus swung round with such velocity, and at such a height from the ground, that in some instances, where the hook has torn from its hold, death has been the consequence. But, indeed, it is totally impossible to relate the one-thousandth part of the horrid things we are daily hearing of and seeing in this wretched country."

He then calls very feelingly upon his corre-

spondent to subscribe to the Bible and missionary societies, and to pray to God for his blessing upon them. "It is truly astonishing," he adds, "how much good these societies have done and are doing, and how much yet remains for them to do."

The motive here attributed to the Hindoo devotee is, in most cases, the correct one. Though the writer thus qualifies the assertion of his departed friend, it is not that he has ever met with a Hindoo mutilating or torturing his body from any higher motive than that to which the practice of austerities is here ascribed, but because the Shaster enjoins a better principle. They are required thus to mortify the flesh and detach their affections as much as possible from objects of sense, that they may be thereby able to keep the mind absorbed in contemplation upon the Deity; and it is fair, perhaps, to conclude that there are some who in this manner hope to purify their souls, obtain the pardon of their sins, and please the gods. Indeed, the writer has conversed with Hindoos who have assigned these as the reasons why many of their countrymen do torture their bodies; but he never yet knew one of those Saniassees, and he has discoursed with many, who seemed to be actuated by any other than the base and sordid motive ascribed to them in the above

extract. It is that they may become privileged beggars, and roam about in idleness.

But all that Mr. Church saw, instead of discouraging him, seemed only to confirm his purpose to devote himself as a living sacrifice to India, and to give an additional impetus to his zeal. "For my own part," he writes, "if God be pleased to grant us health, and make us useful here, where Satan reigns in such full power, I should be most happy to lay my bones in any corner of this land.

"I have abundant cause to bless my God and Father for all his temporal, as well as spiritual blessings towards me."

The following extract presents a lovely picture of fraternal affection in its best form :—

"Pray write me a long letter. Tell me everything. You know the great interest I feel in everything belonging to you. You know the unfeigned love I have for you. And I hope you will afford me ground of still further thankfulness to God, from his having granted to you still further blessings and consolations. Oh, let us communicate freely with each other as to the things which the Lord has done and is doing for our souls. However barren we may at any time be as to other matters of intelligence, may we always feel an enlargement of heart on this most blessed

of subjects. I trust, my dearest James, that the Lord is indeed making you meet for the inheritance of the saints in light."

The above extracts will show how Mr. Church endeavoured to make himself acquainted with the character and habits of the people among whom he was now called to labour.

He was very usefully employed also among the Europeans at Madras, who were greatly edified by his luminous expositions of Scripture. Mr. Thompson used to remark, that there was scarcely a text with which his guest was not intimately acquainted—so rapid a progress had he made in the study of the word of God.

SECTION IV.

His Appointment to Cuddalore—Attention to his Official Duties—He opens and supports two Schools for Native Children—Attention to the Vernacular Language—Description of the Roman Catholics, and of the Natives—The Madras Missionaries' Method with the Candidates for Baptism—Encouraging Prospects of Success in the Missionary Cause—Betrothing Practised by the Heathen—Appointment to Vizagapatam—Anglo-Indian Hospitality—Leaves Cuddalore and arrives at his new Station—Description of his Congregations—The Contrary Effects of his Preaching upon the Rich and the Poor—Neglect of the Sabbath and Religious Duties in India—He establishes an English School—His Appointment to Madras—Embarks on a Native Vessel at Morphusbunda—Merciful Preservation from a Storm, with his own Reflection upon the Event—Hospitable Reception at Masulipatam—Pursues his Journey by Land to Madras

When Mr. Church arrived at Madras there was no chaplain's station vacant; but he was sent to Cuddalore, a small European station on the Coromandel Coast, about 100 miles south of Madras, as a temporary appointment.

After spending nearly three months at the Presidency, to the mutual comfort and refreshment of his kind host and himself, and to the edification and satisfaction of all with whom he conversed, he set out with his family on the 6th,

and reached the place of his destination on the 9th of September.

His first object after his arrival was to attend to his official duties, and then to adopt measures for the benefit of the natives; and the following letter relates the commencement and the partial success of his labours, at the expiration of four months:—

"Cuddalore, Jan. 19, 1818.

"My dear W.,—After remaining three months at Madras, we were at last appointed to Cuddalore, distant about 100 miles from Madras, and pleasantly situated near the sea-coast. When we arrived here, we were most hospitably received by Lieut.-Col. H——, with whom we remained about a month, until we could get a house of our own.

"At Cuddalore there is no church or chapel belonging to the Company, and I found myself left to provide as I could. The magistrate of the place was favourable to the truth, and immediately gave me up his office for a place of worship. Cuddalore is divided into Old and New Town, distant about three miles from each other. The magistrate's office is in New Town, where about twenty persons (Europeans) reside, all of whom pretty regularly attend Divine worship. Old Town is inhabited by many thousand natives, Hindoos, Mohammedans, &c., and in one corner of it reside

between forty and fifty European pensioners, who have been disabled in the Company's service. About these persons I felt particularly interested on my first coming, and wished, but in vain, to have got a house for myself in Old Town, to be amongst them. They were living, I understood, in a most abandoned manner, daily bringing a discredit upon the European character in the eyes of the natives. I have, however, so far succeeded as to get a house among them, which I have fitted up for a school on the week-days, and a church on the Sundays; and though my people in New Town all cried out that I could never get the pensioners to attend Divine service, I have the place as full as it will hold, and, I believe, must be under the necessity of enlarging it. Here I have duty on the Sunday afternoons, and in New Town in the forenoons and on Wednesday evenings. The latter congregation is but small, though select.

"But you will be anxious to hear whether anything is doing for the poor heathen. I have opened two schools for them, in which are now about 120 boys. In one school English is taught; in the other Malabar (Tamul). These schools are chiefly under the superintendence of a native Christian—a Malabar of high caste. He was much delighted with my coming to Cuddalore,

and has been indefatigable in getting forward the schools. Though a Christian, his conduct is such that he is highly respected by the natives, and hence becomes a very useful man to me. Thus privileged, and, I may say, blessed on every side, how thankful should I be! May the Lord pardon my unthankfulness, and help my unbelief."

These schools Mr. Church supported at his own expense. He proceeds:—

"Since I came to Cuddalore, I have paid very close attention to the Tamul language. It is confessedly the most difficult of all the vernacular languages of India, and the least interesting, perhaps, to a learner.* But I wish, and earnestly desire, and pray that I may declare to the poor natives in their own tongue the wondrous things of God. I have so far found a great interest in it, and have read about seven chapters of St. John's Gospel (in the Tamul language) under a native teacher. I hope soon to be able to preach in it.

"You would have been much interested had you been with me on New Year's-day, when all the native children of the two schools waited upon

* The Tamul is a copious language, and its difficulties to a learner, as Mr. Church was when he wrote this, appear insurmountable But when acquired, it is found to possess beauties which vie with those of any other Oriental language, and it then becomes a pleasing study.

me, quite unexpectedly, to pay the compliments of the season. They were attended by their masters, and each presented fruit and flowers, after the Indian manner; so that before they had all presented, a large table was completely covered with their offerings. They all seem anxious to learn, and thankful for the opportunity afforded them; and I trust a blessing will attend it."

From this letter it appears how soon Mr. Church had gained the confidence and esteem of the natives; for until this point is secured, they are very reluctant to attend schools instituted by an European, in which the Scriptures are read. But when they feel persuaded that he is a good man, and has no object in view but their advantage, their prejudices give way, and they receive his instructions with little or no scruple.

He then gives a melancholy, though correct, description of the Roman Catholics at this station; and such is their character throughout South India:—

"There are many persons in this place, both natives and country born, who profess the Roman Catholic faith; but really there is in these such a mixture of heathen ceremonies and absurdities, that it sometimes appears to me more shocking than heathenism itself.

"Their chapel is very near my house; and I have occasionally looked into it, and have been sometimes kept awake half the night by their tom-toms (a kind of drum), guns firing, and bells ringing, etc., etc., all calculated to make a Christian's heart faint. One or two of them, notwithstanding, pretty regularly attend my place of worship."

The following description of the native character will give some idea of the kind of materials upon which the missionary in India has to work:—

"A little business in which money is concerned is sure to prove a trial, for I have never yet found the native that could withstand the temptation. They are the most designing, knavish people, I do think, in the whole world." Having spoken of one of his pupils, he proceeds: "This youth seems to pay great attention to the instruction I give him, and has appeared till lately quite disinterested; but now that I am going away, he begs me to recommend him to some situation of trust and emolument, and I almost fear that this has been his object throughout, to gain, what they call, 'Master's favour,' and his recommendation respecting some object they have in view. They are so deep, it takes months, and even years, to detect their designs, as they are indefatigable in the pursuit of their object, and will always ad-

vance towards it by indirect means." But this discovery of their character did not discourage Mr. Church from prosecuting his "work of faith and labour of love;" for he knew that when God shall vouchsafe his blessing upon the means used for the conversion of any people, the most unpromising soil will bring forth fruit "an hundred-fold;" and therefore he persevered, "hoping even against hope," through his confidence in the Lord—for he adds: "But even in this pursuit, they might peradventure be arrested by the mighty power of God; and it is this consideration, and this only, that can encourage us to persevere."

To another friend he thus describes the method which the missionaries at Madras adopt with every native who offers himself for baptism:—

"He is put upon a course of probation, perhaps for two years, a space of time little enough to dive into the depths and recesses of the native character, for they are duplicity itself. This trial most commonly produces such disclosures, that no baptism can take place; and the fact is, that there are zealous, excellent men, who have been labouring from six to ten years, and have not baptized one adult heathen."

This statement is due to those invaluable and devoted men who are spending their days, em-

ploying their talents, and sacrificing their health and every earthly comfort, for the conversion of the Hindoos, with but little apparent effect. But to guard his friend against drawing the faithless and erroneous conclusion, that it must be in vain to toil any longer in so hopeless a field, he proceeds to state something of what has been done with better prospects of success :—

"Much is doing in the way of native schools, and perhaps it may be the Lord's design to raise up preachers from these seminaries to declare the glad tidings of salvation effectually to their countrymen. We must wait the Lord's time. Much, I hope, is also doing towards removing one obstacle in the way of heathens becoming Christians, arising from the bad morals of Europeans in this country. The intelligent Hindoos are still pointing the finger to these persons, and exclaiming, 'See your Christians. What can be the excellency of that religion which produces such fruits?' Now this is a most lamentable fact; but I am happy to say that, through the labours of pious chaplains and missionaries, a great improvement is taking place. Some time ago, religion was never thought or heard of in India; now there are several really pious Europeans: everywhere, almost, attention is paid to the ordinances of religion, and there is a considerable improve-

ment in morals. Religious books, which used to be a mere drug, are now bought up as fast as imported. If we can but show the heathen what our faith is by our works, and teach their children, at least, what our principles are, we may hope for good. Human reason can see no prospect, saying, 'You might as well attempt to move the earth out of its orbit as to convert the heathen.' 'Make bare thine arm, O Lord,' says faith, 'pour down thy Spirit from on high, and even this wilderness, barren as it is, shall blossom as the rose.'" *

Since this was written, the good work has been advancing in the way here described, and that in many directions. For some years past there have been several devout, able, and useful native preachers among the native Christians in South India, pupils of the old Tranquebar and Tanjore missionaries; and Mr. Church was encouraged to hope that the numerous schools which were then rising up in various quarters, would produce many more such holy and effective teachers. Nor have his expectations been disappointed; for their numbers have since increased, and are still increasing at every mission station. He lived to see also a still brighter prospect opening for India in respect to the moral and religious improvement of Europeans; in the increasing number of religious

* Isaiah xxxv. 1.

publications in the vernacular tongues; and in a growing curiosity among natives of all castes to know what those books contain.

Describing the state of his own schools about this time, he writes:—"The number varies from 120 to 160, all boys, for they never think of teaching girls anything: they suppose the females are only made to be their husband's slaves."

The following custom may not be generally known to exist in India, and may serve to illustrate the practice of espousing, observed by the Israelites, as mentioned in Scripture:—

"When I went into one of the schools the other day, there was a little boy sitting, in their manner, on the ground, and writing on sand. He was adorned with an extra quantity of gold chains, and his body more than usually bedaubed with white clay. As this attracted my attention, I was told by one of the masters that he had just been *married*. I suppose he might be six years old, and his wife, perhaps, three or four. This is not at all uncommon: properly speaking, they are only *espoused* to each other, as the Jews were, but do not come together till some years after, when the former ceremony is confirmed by another."

"The other day, I introduced into one of these schools Richmond's tract, 'The Negro Servant,'

which some copy in English, and others translate into Tamul."

After describing, to the same friend, his congregation of pensioners, who at first appeared so unpromising, he adds: "I have more pleasure in this part of my ministry than in any other, and hope that, ere long, some good may be done."

By the following extract, it will be seen how fondly he still anticipated the pleasure of preaching the gospel to the natives:—"I must not forget to tell you, that I have made some progress in the native language. I have read St. John's Gospel in it, and am now busy with the Acts of the Apostles. What if I should be able to declare to the heathen, in their own tongue, the wonderful works of God!"

Before he had been twelve months at Cuddalore, he had the satisfaction of witnessing a striking improvement, both in some of the gentry, all of whom now attended Divine service on Sunday, and many at his Wednesday evening lecture, and also in the pensioners. His schools, likewise, continued to flourish, and he began to feel at home in the study of Tamul.

But while his prospects of success were thus brightening, he was appointed to Vizagapatam, a regular station, now become vacant by the departure of the chaplain for Europe. Thus were

his labours interrupted, and his designs for the natives, so judiciously formed and successfully commenced, in danger of proving abortive: for there was no one on the spot to whose care he could intrust his schools, and his knowledge of Tamul would be of no service to him at his new station, where a different language is spoken. Great, however, as must have been his disappointment, he expressed himself thus submissively on the subject:—

"How little do we know, beforehand, of the Lord's purposes towards us! I have just received orders to remove to another station. I told you, I believe, that this was but temporary, and Vizagapatam, to which I am now appointed, is considered a permanent station, and certainly one of greater importance than this. The languages spoken at the two places are totally different in character and everything else, so that, after labouring more than a year at the Tamul, and reading in it the chief part of the New Testament, I must begin again with the Telinga. This is somewhat discouraging, but the Lord's will be done!"

From his own account of the disposition of the Europeans at Cuddalore towards him, for his works' sake, they would anticipate his removal with feelings of no ordinary concern:—

"Some of the people here, I hope, have received totally new views of religion; and a few of them have declared, that I have proclaimed the truth with such faithfulness as to leave the fault with themselves, if they do not follow it. I trust there are two that have received the incorruptible seed, and are set apart for the Lord. And I believe I may say, that there is not one that does not regret our intended departure.

"I have been much struck, and my mind much impressed with gratitude to God, for all his dealings with us since we came to India. At Madras, he raised up for us the kindest friends, who have never to this day been weary of showing us the greatest attention. When we came to this place, we found a house open ready to receive us, friends whom we had never seen before, prepared to welcome us. And again, even at Vizagapatam, no sooner do I mention that I have received the order to repair thither, than I find there are persons ready to receive us, and our way appears quite prepared. What am I, my dear W., that the Lord thus takes care of me? In this one conclusion I rest:—'Even so, Father; for so it seemed good in thy sight.'" *

The hospitality for which Mr. Church expresses himself in so devout and grateful a manner, is,

* Matthew xi. 26.

perhaps, in no part of the world so general as among the Anglo-Indians.

Inattentive, as many of them confessedly are, to the ordinances of religion, yet a good man, whether chaplain or missionary, would find a home, and meet with a kind reception wherever he went.

Mr. Church and his family left Cuddalore February 14th, 1819, and arrived at Vizagapatam on the 28th March. This is a large civil and military station, situated on the coast, about 600 miles north of Cuddalore, and nearly equidistant from Calcutta and Madras. Here, also, he had two separate congregations, one composed of the military, within the fort, and the other of the civilians, about four miles in the country. The latter class consisted of about twelve families, and the former of about five hundred persons, chiefly veterans and invalids, "almost all of them sunk," as he described them, "through drunkenness and idleness, and the debilitating effects of the climate, far below the heathen around them."

But it was from among these very men that he gathered the richest fruit of his labours. The gentry, who received him courteously, and showed him every civility as a member of society, paid but little respect to his office, and failed to requite his anxiety and exertions to promote their best,

their eternal interests, by an increased attention to his instructions, and a corresponding improvement in their conduct; while several of those abandoned and profligate men, who seemed, on his arrival, to be lost to all sense of shame, soon felt and yielded to the power of the Divine word, became truly penitent, renounced their sins, turned unto God, and sought the salvation of their souls through the Lord Jesus Christ. "I have many times," he writes, "felt great liberty in preaching to these poor fellows, nor has it been altogether without effect. They have become more and more attentive." After alluding to one extraordinary case of conversion, he adds: "Others were also much affected and humbled, and, for mutual edification, meet once or twice a week at each other's houses. Through the vices of these Europeans, the hospitals, alas! are always crowded, and thus the minister has the opportunity of gaining access to the very worst of them; and, by affectionate addresses, giving religious tracts, etc., much good may be done." By these means, whether in the hospital, or under confinement for misconduct, or in whatever way he could gain their attention, he laboured indefatigably to raise them from the depths of iniquity into which they were sunk, to establish their feet on "the Rock of ages," to induce them to place their sole dependence upon

Jesus Christ for pardon and eternal life, and henceforth to order their goings in the paths of holiness, righteousness, and truth. And the success that attended his efforts among them, while the more respectable part of his flock were inattentive to the word, furnishes a practical confirmation of our Lord's remark, when, reproving the self-righteous and outwardly-decorous Pharisees, he said, "The publicans and the harlots go into the kingdom of God before you." *

In addition to the regular duties of the day, he had worship on the sabbath evening in a place convenient for the gentry; "but very few," he writes, "would ever attend. There is a large society of them, but how sadly careless are they about their souls! Mere nominal Christians, who, if in England, might maintain a form of religion, in India, situated, perhaps, where there is no public worship at all on the sabbath-day, or anything to distinguish that day from any other, except it be the flying of the British flag, get into a fatal indifference even about the outward services of the church; and when an opportunity is offered them of attending upon religious ordinances, they have no relish for them, and one keeps another in countenance."

The official duties of this extensive station

* Matthew xxi. 31.

occupied a great proportion of his time; but so ardent was his desire to preach to the natives also, that he sat down to the study of Teloogoo, with a closer attention, if possible, than he had paid to the Tamul. He enjoyed the study much, "too much," he used often to say, for he thought it interfered sometimes with his more immediate duties. As he found the place preoccupied by three missionaries, he deferred the establishing of native schools until he should become better acquainted with the necessities of the inhabitants in that department of missionary labour; but he opened an English school, without delay, under the auspices of the Church Missionary Society, for the benefit of country-born children. In this school, between forty and fifty scholars were instructed, and their progress gave him the highest satisfaction.

While Mr. Church was thus labouring for the spiritual benefit of all around him, he was again interrupted in his sacred work and designs; for before he had been twelve months at Vizagapatam, he was appointed to one of the churches at the Presidency, and called down to Madras.

The Rev. Marmaduke Thompson, beforenamed, being under the necessity of returning to Europe for the recovery of his health, was anxious that Mr. Church should succeed him in the superin-

tendence of those religious and benevolent institutions over which he had presided; and as the chaplain of the Black Town Chapel was to be appointed to the station which Mr. Thompson was about to vacate at St. George's Church he exerted his influence to have Mr. Church appointed to the chapel that would then be unoccupied. But for his solicitation, this, in all probability, would not have been accomplished, as the stations at the Presidency are usually supplied by the senior chaplains in the service, and Mr. Church was at that time at the bottom of the list; it is, however, in the power of the Governor in council to appoint whom he pleases.

Desirous as Mr. Church was to preach the gospel to the heathen, and having a second time nearly qualified himself for the important work, by learning the provincial language of his station, he cannot but have felt some disappointment at this second interruption to his labours. But he was too well satisfied of the superior importance of the duties that would devolve on him at Madras, not to accede, without hesitation, to the wish of his friends for his removal thither. His views and feelings upon this important step are given in the following letter:—

"Since I was removed to Vizagapatam, I have attended very closely to the native language, but

how strangely have I been dealt with in this respect!" Then, after mentioning his two-fold disappointment, both at Cuddalore and this latter station, he adds: "At Madras I shall have so much to do as to leave little time to apply to any of the languages. You will be surprised to hear of this removal, though, perhaps, it is the most important one that has yet taken place." Then, having related the circumstances as just stated, which led to his removal, he proceeds: "I have taken no part in this or either of the former removals. This is a great consolation to me. If I reach Madras in safety, the situation I shall be placed in will be important and difficult, and I shall need much of the grace of God to direct me in it. May I beg, my dear friend, an interest in your prayers, that I may be a faithful steward of Jesus Christ."

Again, enlarging, in the same letter, on the temporal mercies he had received, he writes: "I have often thought that these things were enough to exalt us above measure; but it has pleased God always to show us so much of our own unworthiness; and as for myself, I have always been followed with such a sense of having received most freely of the Lord, and of having given nothing, together with such a feeling of my own uselessness, as has kept me very low, and has

often, very often, filled me with a spirit of heaviness. But, blessed be his holy name, he still maintains within me desires to serve him, and I trust that better and brighter days will come."

In March, 1820, having left his family (Mrs. Church being near her confinement, and otherwise too unwell to accompany him,) under the hospitable roof of a friend at Chicacole, he sailed from Morphusbunda, about sixty miles north of Vizagapatam, in a coasting vessel, manned by natives. For some days they had fair weather, and in the hope of soon reaching Madras, he sat down and prepared for Mrs. Church the following account of his passage:—

"March 29.

"My dearest C.,—Though we are not yet quite in shore, yet I am anxious to have a letter ready for post the moment I land, for I know how very anxious you will be about me. We have so far had a very agreeable passage. We have never yet seen land, nor anything like it, since we left Morphusbunda; but we are now standing in, expecting to see Sadras sand-hills to-day. If we succeed in this, please God we may expect a pleasant run into Madras before the wind to-morrow morning, in which case our voyage, instead of

being two months, will have been ten days. How thankful should we be to God for all his mercies towards us! I have had everything most comfortable on board, and my servant John—for I have always called him by that name—has been quite a treasure to me. It appears quite providential that he was placed in my way; he is more like an English servant than any I have seen in India.

"I should be most happy to find a letter from you on shore, but fear that the shortness of our voyage may prevent this. Do, my dear, lose not a moment in writing to me, as I am most anxious to hear of you and the children. How happy should I be to hear you were quite well, and laying in strength for your confinement. The Lord in mercy grant that I may hear a good account of that!

"You will be glad to hear that I have been enabled to write six long letters to our friends in England. The letter to Mr. T. is not to be sent off till I can add a postscript respecting your confinement, though it is very uncertain whether an opportunity of sending any of them may occur before that time. I did propose to myself to write some more English letters, but the wind is now strong and the sea rough, and I have no small difficulty in writing this."

In one of the letters here mentioned, he wrote: "I cannot forbear giving you a little specimen of heathen superstition, such as has been presented to me more than once since I came on board of this ship. The other evening the shipmen placed a little fire on the ship's capstan, and having fanned it into a bright flame, an emblem of Deity, they performed their adorations before it, whilst one of them muttered a form of words. The next morning I saw many of them very busy in constructing a little raft of pieces of bamboo, which, when laden with the offerings of the crew—one giving rice, another pepper, or cinnamon, or other seasoning, another fruit, and so on—was set afloat before the admiring worshippers, as a propitiatory offering to the deity presiding over the ocean. See how superstitious fears lead these poor fellows to do something, and what contrivances Satan suggests to them. Yet the Lord of heaven has patience with us, and, notwithstanding these idolatrous provocations, gives us prosperous breezes and delightful weather. Glory be to his holy name."

But they had now to experience a perilous reverse. And if we admire Mr. Church's gratitude to God, and are moved by the tender affection for his family, expressed in the above letter to his wife, we shall be prepared to appreciate

more highly that devout composure and resignation with which he contemplated speedy immersion in a watery grave. The terrific gale they encountered cannot be better described than in Mr. Church's own words:—

"P.S.—April 3. Masulipatam Roads.—We have just arrived here. A few hours after I wrote the above letter, my dearest C., the Lord was pleased to visit us in a most awful manner. I said to you then that the sea was rough. That night, namely, the 29th of March, we had a most dreadful storm; thunder and lightning, rain in torrents, wind beyond all description, and the sea mountains high, rendered it the most awful night I ever spent upon earth. The crew were employed all night in throwing the cargo into the sea, and with this two of my heavy cases, also one of Madeira, the other of earthenware. The next day the gale continued, and the men were still employed in lightening the ship. The next night the wind became stronger than ever, and my palanquin, and some furniture, lashed upon deck, were carried overboard. The men were still throwing grain into the sea; and worst of all, about five o'clock on the morning of the 31st, we were completely dismasted, and left entirely at the mercy of the winds and waves, or rather—blessed be his name—at his mercy who ruleth

both winds and waves. Thank God, about eight o'clock on the morning of the 31st, the wind abated, but our vessel being a mere log upon the water, and the sea very high, we rolled in a most frightful manner. Some bits of stick, however, were during the day stuck up on the deck, and some pieces of rag spread out upon them; and though thus slight the means – (there was one, at least, on board, calling upon Jesus for deliverance)—the wind and current being in our favour, we came safe into Masulipatam Roads this evening, April 3rd.

"As I am anxious to send this off as speedily as possible, for I dread the idea of your hearing anything about gales till you hear from me, I shall not enter into particulars till to-morrow, when I hope again to write to you. In the meantime I assure you that I am perfectly well, and was never happier in my life; for God hath been with me of a truth, and hath delivered me out of all my distress. Kiss, oh! kiss the dear little children for me; tell them their father yet lives, and yet hopes to see them—but my feelings overpower me. Tell Mrs. H. A. that John is also well.

"April 4. I have just arrived, blessed be God, at Mr. C.'s house, as the R.'s are not here at present. Please God, I shall refresh myself here a

few days, and proceed by land to Madras. It would have added much to my refreshment could I have heard from you while here, but that would occasion too great delay."

His feelings throughout this awful scene are pathetically described in the following letter to Mrs. Church:—

"Masulipatam, Thursday, April 6.

"My dearest C.,—I trust you will have received before this comes to hand, the letter I wrote to you immediately on my getting on shore here, April 4th. In that letter I said that I hoped to write to you again next day; but yesterday I was disappointed, for having to go into the Fort to look at the wreck of our furniture there landed, and to see about getting it put away in some godown (storehouse), I had not time to get a letter ready for tappall (post).

"It seems that the storm was very severe at this place at the same time that we had it at sea, as two vessels were dismasted and nearly driven on shore, and it is said that bales of cotton and pieces of wreck have come on shore since the gale. How thankful, my dear C., should we be, for the great deliverance which God has vouchsafed to me! and how thankful should I be, that you and our dear children were not with me on board! Oh, what a blessing was it! The very thought of

your being there is quite frightful. With respect to myself, it is wonderful with what composure God enabled me to await the event. For two nights I never took off my clothes, and had nothing to rest upon but a wet couch, for soon after the gale began I was washed off it, and driven with the greatest violence to the opposite side of the ship, which I expected at the same moment had been carried away by the sea. Yet I sustained no injury, and God enabled me to look unto Jesus and see his all-sufficiency. I derived unspeakable support from considering, that that same Jesus on whom I was calling had himself been in a storm on the Sea of Galilee, when he spoke the word, and 'there was a great calm.' * I felt an assurance, that though I merited in myself to be plunged, not only into the depths of the sea, but into the lowest place of darkness and despair, yet that in Jesus I was safe, and through him should pass at once from a scene of awful confusion into a state of peace. When, indeed, I thought of you and the little ones, and particularly of your present situation, I must confess it produced a faintness at the heart which I could scarcely bear; but again the Lord helped me, and gave me rest and peace, in the full persuasion that, if he took me away, he would be a husband

* Matthew viii. 26.

to my widow and a father to my children. Oh, what relief had I from this conviction! Then, again, when the storm abated, and we were left as a log of wood, without mast or sail, on the ocean, not at all knowing where we were, our case appeared scarcely less deplorable than before. But here, again, when our own efforts were so very weak, I felt a most pleasing assurance, that God would show forth his strength in our weakness; and our Lord's reply to the ruler of the synagogue respecting his daughter was peculiarly consoling: 'Fear not: believe only.'* I can scarcely write the words without tears, so precious were they made to me. In short, since my first religious impressions, I have not had so striking a display of God's faithfulness to his promises — of his fatherly care over them that call upon him. The loss of worldly substance, be it what it may, has been already repaid to me a hundredfold in what is more substantial; and I trust I may be enabled to dedicate more entirely than ever to God the life which he has thus spared to me. Oh! my love, I wish we could join together in blessing his holy name!"

Few, perhaps, will read the above letters, without admiring the composure with which the writer

* Luke viii. 50.

of them awaited death. And so contrary was his frame of mind to the feelings of many in the immediate prospect of that awful event, that, to such persons, it will, doubtless, be matter of surprise that he could retain such perfect command of himself, while every minute the sea appeared to be opening to swallow him up. But the humble and faithful Christian will not wonder, for he will know the principle by which Mr. Church was supported. It was not that he was weary of life, and willing to escape from trials which he had not the fortitude to encounter, for he was in a situation, of all others, the most likely to attach such a mind as his to the world. He was on his way to a station that promised him a wider field for exertion in the Redeemer's cause than he had ever yet been appointed to cultivate; and it was chiefly for such labour that he desired to live. He was blessed also with domestic happiness; and there is sufficient in these letters to show how susceptible his heart was of the tenderest emotions, and with what joy he anticipated a reunion with the objects of his love. Hence his prayer to the Lord for deliverance, and his expressions of gratitude for being rescued from the perils of the deep.

What, then, was the principle that supported him under such alarming circumstances? It was faith. This induced the persuasion, that it was

possible for him to escape, how great soever the improbabilities might seem. But, if otherwise, the same principle prepared him for the worst; for, though conscious of meriting eternal darkness and despair, yet, trusting in Jesus' meritorious death and passion, as having atoned for his sins and made his peace with God, his mind was effectually relieved of all fears of future judgment. He felt assured that, whatever happened to his body, his soul was secure. Instead, therefore, of trembling as he beheld the raging billows foaming around, he contemplated them with undisturbed composure, firmly believing, that if they were permitted to overwhelm him, he would, through Jesus' intercession, "pass at once from a scene of awful confusion into a state of peace." To him was that promise literally fulfilled — "When thou passest through the waters, I will be with thee." * His tranquillity of soul at such a time as this, and more particularly the suppression of every painful feeling while deliberately committing his family to the Almighty's protection, were more than human. He knew his own strength, in both these respects, to be "perfect weakness;" and therefore justly attributed to God that spirit of resignation which composed his mind, otherwise it had been as easy for him to

* Isaiah xliii. 2.

have stilled the raging sea and hushed the howling winds, as to have appeased the anguish of his heart at the recollection of his wife and children, or chased from his soul the terrors of death.

It is the same principle, faith, that supports every believer through the closing scene of life; for there is then no other refuge from the pangs of a guilty conscience but the cross of Christ. There are, indeed, instances upon record, of men who to the last have hardened themselves in guilt and unbelief; and of others, who have descended to the grave, buoyed up by self-complacency, in the expectation of their good actions outbalancing their crimes. But to the man who, with humility and candour, compares his life with the word of God, and estimates aright the inflexibility of infinite justice, nothing will give peace, in the expectation of a judgment to come, but a true and lively faith in that incarnate Saviour who "magnified the law and made it honourable,"* "fulfilled all righteousness," and after "suffered for sins, the just for the unjust, that he might bring us to God."† In short, the dying Christian's consolation arises solely from that faith by which he is enabled to appropriate to himself all the benefits of Christ's sufferings, death, resurrection and ascension; and to feel inwardly persuaded of

* Isaiah xlii. 21. † 1 Peter iii. 18.

his personal interest in the covenant of redemption, thus ratified for the recovery of apostate man.

Masulipatam, where Mr. Church landed, is about three hundred miles north of Madras. Here he was received by kind friends, whose hospitality left him nothing to regret in the loss of those necessaries and conveniences for travelling of which the storm had dispossessed him. After refreshing himself, and enjoying a few days in their society, they afforded him every facility to prosecute his journey by land; and he arrived at Madras in about a week, quite well in body, and with a heart full of gratitude to God for the gracious and wonderful deliverance he had experienced.

SECTION V.

His Reception at Madras—Commencement of his Official Duties — Chapel-jail — Hospital — Orphan Asylum — Church Missionary Society — Social Prayer Meetings, with their good effects—Friend in Need Society—Madras Bible Society — Visit to Poonamallee — Two converted Soldiers—Embarkation of his Eldest Child—Sickness of Two other Children, and of himself—Partial Recovery—Relapse—Intelligence of his Son's Death at Sea—The Author's Last Interview with him—His own Account of his Sufferings—Death of his Eldest Daughter—Embarkation for Europe—Death of the Ship's Surgeon—His Last Sickness—Peace and Resignation—Death and Burial.

His safe arrival at Madras was hailed by his friends there with lively gratitude and joy, for the storm had filled them with apprehensions for his safety. He entered without delay upon the duties of his new station, and preached on the following sabbath to a crowded congregation, which he described as "attentive in the highest degree." It consisted chiefly of the country-born families, descendants of Europeans by native women — a numerous and interesting class of persons, and of a similar description to those known in South America and the West Indies by the name of People of Colour. But his known piety

and pulpit talents attracted many of the Europeans also, of the first respectability, who continued to attend his ministry as long as he remained in India.

In the course of the preceding week, he had visited the jail, an important part of his allotted duty, where he found two of our unhappy countrymen (soldiers) under sentence of death for murder, and was deeply impressed with their awful situation. He faithfully represented to them the danger they were in of being condemned by God to eternal misery and despair, exhorted them to repent, and directed them to seek pardon and mercy from above, through Jesus, the Saviour of sinners. On the afternoon of the first Sunday he repeated his visit, and had reason to hope that his labour had not proved in vain; for he found one of them penitent, and, as far as he could judge from appearances, truly so. But the other, an Irish Catholic, persisted in denying the crime for which he was about to suffer, and remained hardened and impenitent. Mr. Church attended them to the scaffold, alternately praying with the one and admonishing the other, nearly to the last, but his feelings would not allow him to remain till the awful moment of their being launched into eternity.

It was his wish to introduce a second service at the chapel, on Sunday, but this could not be

accomplished without neglecting the jail, which he was required to attend in the afternoon; and as Government were about to fit up a place of worship for the accommodation of the prisoners, he judged it more prudent to suspend, for the present, the increasing of his sabbath duties. His attendance upon the prisoners, however, was not limited to the Sunday, for he took every opportunity of visiting them. During the sessions, especially, he was with them every day, and often twice in the day, after any of them were condemned, when he would spend hours with them in reading, exhortation, and prayer. Though his charitable exertions were lost on some, whom he saw with grief ascend the scaffold, insensible to the horrors of their wretched situation, yet the contrition of others amply rewarded his pains, and encouraged him to persevere. Knowing how little dependence is to be placed on the professed repentance of men in the prospect of death, he seldom spoke of any promising signs of conversion which he observed in the criminals, except to those intimate friends who, he was certain, would be interested by the recital, and not unfeelingly, and without reason, charge the unhappy creatures with hypocrisy. But he was not to be diverted from this important duty by that want of candour and affected regard for morality with which some

persons pretend to be alarmed at the very mention of a malefactor's dying in peace, supported by the hope of obtaining pardon and salvation through Jesus Christ. With the instance on record of the Saviour's gracious reply to the thief on the cross, who shall set bounds to Divine mercy? And when we see a condemned criminal weeping at the retrospect of his sins, and prostrating himself as in the presence of God; when we hear him praying for pardon, crying for mercy on his soul, acknowledging the justice of his sentence, quietly resigning himself to death, and expressing a firm, but humble hope of salvation through Him who came "to seek and to save that which was lost," * if it be too great an exercise of Christian charity to imagine it possible for him to be sincere, and if we have no warrant for believing that he may be saved, what is this but to suppose the door of mercy to be shut for ever against the man whom a human tribunal has condemned to die? In that case, the judge is but mocking the prisoner when, after pronouncing upon him the awful sentence of death, he recommends him to make his peace with God, and prays that the Lord may have mercy on his soul: the minister of religion may spare himself the pain, the inconvenience, and the disappointment, with which he is too often repaid

* Luke xix. 10.

for his endeavours to bring the criminal to repentance and to Christ. But Mr. Church was of another mind. Several promising characters came under his own observation, in the Madras Jail, and, with feelings of humanity and Christian love, he commended them to God, and took encouragement, from their hopeful state of mind, to renew his exertions on every future occasion.

He was appointed to officiate, also, at the General Hospital at Madras, where there are at times upwards of two hundred patients, chiefly soldiers. The duties at the chapel and jail occupied his time so fully on the sabbath, that for this last service he was obliged to appropriate another day. He became, however, so deeply interested in the work, that one day in the week would not satisfy him, and, accordingly, he went every Monday and Friday, excepting when the extreme heat of the weather rendered it imprudent, and even dangerous, to attend so frequently. This was a most laborious duty, but one in which he was greatly blessed. He went from cot to cot through all the wards, admonishing or comforting the unhappy sufferers, as their several cases needed, and praying with such as required it, when too unwell to attend the public prayers. He distributed among them Bibles, prayer-books, and religious tracts, and in several cases had

reason to hope, that while in the hospital (another Bethesda), where they sought only the restoration of their bodily health, they had obtained also the recovery of their souls from the disease of sin.

He was also the president, and had the charge, of an Orphan Asylum, attached to his chapel, which derived great advantage from his judicious and active superintendence. This institution was maintained chiefly by public contributions, and Mr. Church preached annually a charity sermon for the benefit of its funds.

With so much official duty upon his hands, it may be thought, that he could have little or no time for any extra labour; but he found time for every work which had for its object the promotion of the glory of God, and the temporal or spiritual happiness of man. Immediately on his arrival at Madras, he undertook the office of Secretary to the Corresponding Committee of the Church Missionary Society at that station; and long will the gentlemen who composed the committee remember the lively interest he took in the society's objects, the sober judgment with which he delivered his opinions on all the topics discussed, the patience, humility, and candour, with which he listened to the sentiments of others, the affection he always expressed towards the missionaries under their direction, and, in fine, the prompt and judicious

manner in which he performed the arduous and important duties of his office.

Several of the English gentry at Madras were accustomed to meet together every Friday (afterwards Thursday) evening, for the purpose of reading the Scriptures and uniting in social worship; Mr. Church readily accepted the invitation to conduct the service at these meetings, and his expositions of Scripture on such occasions were peculiarly edifying. Highly as his preaching was approved, yet expounding seemed to be his favourite exercise. He never depended upon his thoughts rising at the moment, but always studied his subject; and he took such a comprehensive and practical view of the sacred volume, that he at once riveted the attention and engaged the affections of his audience. Several, who came at first out of curiosity, repeated their visits from better motives, and departed with a blessing from above. He took particular pleasure in these meetings, and on one occasion wrote:—"Last Friday evening our religious party amounted to about thirty persons. Miss B., sister to our friend B., who has lately come down from Calcutta with a high determination, as she now confesses, of shutting both her ears against everything relating to religion, is now eagerly inquiring, is always with us on Friday evenings, was at my chapel,

and received the sacrament on Sunday last. Here again let us be thankful."

Nor was this the only instance of a permanent, a saving change in the heart and life resulting from these, his private ministrations. Several young gentlemen received their first serious impressions at the meetings where he officiated, and have carried with them to their respective stations up the country, those sacred principles of action to which they were before perfect strangers; and who can calculate to what extent they may thus prove blessings to the heathen around them? Religious persons are much more respected by the Hindoos than gentlemen of the opposite character. So far are they from taking alarm at the European's attention to his devotions, or from being provoked thereby to pay him less regard, that this is the most effectual means of securing their esteem. While they crouch at the feet of an irreligious man, and, from some interested motive, court his favour, they will despise him in their hearts. Though most immoral themselves, yet they are taught from infancy to revere a devout character; and if there are in India any Europeans that really possess the confidence and esteem of the natives, they are the men whose actions prove them to be Christians, not in name only, but in reality; and, therefore, since the

affection of a people for their rulers is the best pledge for the continuance of their loyalty, those civil and military officers who pay strict attention to their religious duties, instead of endangering, give stability to, our Eastern empire. And when Christianity comes to be recommended to those heathen who shall have had already so fair an example of its moral influence exhibited before their eyes, they will be much better disposed to regard its injunctions and embrace its doctrines than others of their countrymen who, viewing our sacred religion only through the polluted medium of the conduct of its faithless professors, have ever been accustomed to spurn it from them with scorn.

Another office, of some importance, which Mr. Church accepted, was that of President to the Friend in Need Society. This institution was formed at Madras about nine years ago, for the suppression of mendicity in that settlement, and, to adopt the words of a circular letter addressed by Mr. Church to persons on their first arrival at the Presidency, "the means employed for the attainment of that object are—the personal investigation of the cases of all beggars referred to the society for relief—the detection and exposure of the pretences of unworthy objects—the relief of the really necessitous, either temporarily or per-

manently, as the cases require and the funds of the society admit—or by obtaining for them relief from other sources, or the means of employment, if they are found to be capable of working." Owing to the limited resources of the society, it was under the necessity of selecting, "as the most proper objects for its charity, the Christian poor of the settlement, and chiefly the descendants of Europeans;" though heathens are occasionally relieved. The inhabitants of Madras, by subscribing to this society, have the privilege of referring all beggars who apply to them for alms to the officers appointed to dispose of its funds; and they are thereby enabled to avoid the impositions of vagrants. But it is scarcely possible to form any idea of the labour and difficulty of inquiring into all their cases, especially in such a climate and among such a people as those of India. Mr. Church, however, never shrank from the task. He listened to the tale of every applicant with the greatest patience, and neglected no means of ascertaining its accuracy. At one time he was filled with apprehensions lest the declining state of the society's funds should compel them to contract their benevolent exertions; but at the beginning of the year 1822 he saw, with the highest satisfaction, nearly four hundred pensioners on the list, many of whom were usefully employed by

the society, and a small balance in the treasurer's hands; while mendicity, among the class of persons whom it was their professed object to relieve, was greatly diminished.

Shortly after his arrival at Madras, he proposed the establishment of an Auxiliary Bible Society. Not that the importance of this institution had been disregarded or its interests neglected at that Presidency; for its friends there were numerous, and contributions to its funds were raised to a considerable amount; but hitherto objections had existed to the formation of an auxiliary. Those objections were now in a great measure removed, and Mr. Church's proposition was received, and the society formed, under the happiest auspices The Chief Justice accepted the office of President, the Commander-in-Chief stood at the head of the Vice-Presidents, and Mr. Church was appointed one of its Secretaries. He was most unremitting in his attention to the arrangements and business of the society, and was seldom absent from the meetings of the committee. In short, he acted like one resolved on redeeming his pledge, to promote the objects of the Bible Society with as much zeal as he had formerly exerted in opposing them. *

* See his speeches at the Cockermouth and Whitehaven Bible Associations, Section II.

While thus assiduously occupied in his numerous and still increasing avocations, a circumstance occurred which encouraged him to hope that his labours at Vizagapatam, though unexpectedly interrupted, had not proved altogether fruitless. He visited Poonamallee, a military cantonment about fifteen miles from Madras, where the British troops are quartered until sent off to their respective regiments in the interior, or while waiting to embark for Europe. At this station there is an extensive asylum for the orphans of British soldiers, to see which was the principal object of Mr. Church's visit. He viewed the church also, and was no less surprised than gratified to find three soldiers in the vestry, praying together, whom he recognised as having been amongst the most attentive of his hearers at his last station. The barracks presented a scene of such iniquity, that they could enjoy no Christian communion there, much less unite in reading the Bible and in devotion to God, without continual interruption. They therefore obtained permission to retire to the vestry, where they met regularly three times in the day for devotional exercises. One of them had been a notoriously wicked man, but now he was completely altered. Instead of wasting his time in drunkenness and blaspheming the name of the Lord, he attended to

reading and prayer, avowed his desire to live to God, and gave every proof of sincerity. Formerly he had been classed among the worst of the garrison; now, all his comrades gave him a good character. He expressed his gratitude to Mr. Church as the instrument, under God, of his conversion, in the warmest and most affectionate terms. He once thought that the pleasures of sin were not to be excelled, but now felt that they were surpassed by those of holiness. Of religion, true, vital religion, he could testify, that her ways alone "are ways of pleasantness, and all her paths peace." Conscious of the superior happiness of a religious life, he wished all his comrades to become partakers of his joy; and feeling that, since God had shown mercy to him, the chief of sinners, none need despair; he thought that the circumstances of his case required only to be made known to any one, as yet regardless of his soul's best interests, in order to his being induced to seek pardon and salvation through Jesus' all-atoning blood. He therefore wished a tract to be published, giving a full account of his conversion. But greatly as Mr. Church rejoiced to witness such a triumph of Divine grace over this long hardened and rebellious sinner, and disposed as he was to attribute the man's desire to a feeling of gratitude to God for what he had done for his

soul, and also of love for his fellow-men, whom he was anxious to see in possession of the same blessings which he himself enjoyed, he yet thought it premature to publish such accounts to the world, until the subject of them had proved the sincerity of his faith, by a life of holiness and activity in the service of God unto the end.

Another of these three men was a still more remarkable instance of the power of God, as displayed in the conversion of a sinner. In addition to every immorality, he had bid defiance to all laws, both human and Divine; and his daring and riotous conduct made him the terror of the whole garrison. He was under solitary confinement and in irons, when Mr. Church saw him first. He used to pray with and for him with such fervour that, as the man afterwards described it, it was like wrestling with God on his behalf; and that, too, at a time when he himself thought it was madness for any one to entertain the shadow of a hope for so hardened a rebel. By the Spirit's influence, however, accompanying the exhortations and prayers of his affectionate and faithful minister, his heart was softened, and even he also began to pray. The contrast between the nature of a lion and that of a lamb is not greater than that which was soon exhibited between the

altered conduct of this man and his former character; and, instead of being shunned by even the worst of his comrades, he soon became the peaceful companion of the best, and united with them in reading the Scriptures, and in prayer and praise to God. *

In the beginning of 1821, the health of Mr. Church's eldest child was fast declining, and it was found necessary to send him to England.

* I cannot refrain from bearing testimony to the continuance of the happy change effected in this man so late as April, 1822. On his passage homeward, the ship on which he sailed touched at St. Helena, where he enlisted again into the service of the Honourable the East India Company; and when I was there, at the period just stated, the senior chaplain of the island described him to me as one of the most devout and exemplary members of his congregation. Not many weeks after myself, when the widow and orphans of the subject of this memoir were lying at anchor off the island, this man, as soon as he heard of their arrival, went on board to visit them. Mrs. Church had never seen him, though she had often heard, with horror, of his terrific character. Perceiving that she did not know him, he exclaimed with emotion: "I am that wicked Dolland, and I am come to see the widow and orphans of my spiritual father. To your lamented husband, as the means, I owe all I now enjoy of God in Christ." He said much more about the manner in which Mr. Church used to pray with him and exhort him; with this, however, I will not detain the reader, as enough, I trust, has been said to encourage the hope that his change was not a transient emotion or partial reformation, but a spiritual conversion of the heart, and an entire reformation of conduct.

His feelings on that occasion were severely tried, and nothing but the assurance that it was the only probable means of saving the child's life could have prevailed upon him to send him, especially in his present weak state, to so great a distance. But he had long been accustomed to commit all his ways to the guidance of the Lord, and to seek support from above under every trial; and in this instance he received another proof of God's fidelity to those who put their trust in him. Accordingly, he wrote to a friend, who had apprized him of the arrival of the ship in which his son was to sail:—

"The great Disposer of all things hath indeed considered his servant, and not forgotten to be gracious. We feel much on hearing of the arrival of the Nancy; it half tears our dear boy from us. I felt this as I read your note. Our next anxiety will be, how soon she is to sail. This, I doubt not, you will soon be able to let us know, and assist us with your prayers, that we may be able, peaceably and contentedly, to lay our little boy in the arms of our Jesus, and commit him to his guidance and direction." The child was so much reduced when he embarked, that he was scarcely expected to reach the Cape alive; and the anxiety with which his parents parted with him can be imagined only by those

whose feelings have been exercised in a similar manner.

Not long after he sailed, Mr. Church's two remaining children were alarmingly ill — the younger of whom was, to all appearance, at the point of death. The state of his mind under this additional and severe trial, is both edifying, and affords encouragement to all parents under the like circumstances to put their confidence in the Saviour. He replies to a friend, who had written to console him under his accumulated sufferings: —"We were truly obliged to you for your kind and friendly letter of yesterday. It has indeed pleased the Lord to send us a few trials of late; may it please him to sanctify them to us, and all shall work together for our good. I fear there is another near at home—poor little Robert, has not, I think, many days to be with us. The doctor seemed to-day to consider things as nearly at an end, and asked if we would like to call in any other person. But we believe that he has done all that can be done. If there were any actual disease, the case would be different; but, with everything internal apparently doing well, he is sinking daily into deeper and deeper debility. Almost the least breath of air produces fever, and fever brings him to the brink of the grave. We must wait the Lord's pleasure. Mrs. Church

suffers much from attending on him—night and day—and the dismal moan is seldom out of the poor boy's mouth. Pray that our trials may be blessed to us." This patient waiting upon God, and preparation of heart to bow to his dispensation, even while he anticipated the worst, shows how entirely he was prepared to suffer, as well as to do, his heavenly Father's will. His feelings were, however, spared the painful sacrifice. The child was restored, beyond all expectation, and in a short time quite recovered.

Mr. Church's own health, during his residence in India, had hitherto been seldom interrupted; but not long after the recovery of his child, he was himself visited with a disease, which soon reduced him to such a state of debility, that he was under the painful necessity of relaxing in his important exertions. His constitution was never strong, and the anxiety and fatigue, night and day, through which he had recently passed, seemed to have shaken his whole frame, and rendered him now less capable of resisting the influence of the climate than before. His complaint was dysentery, which, with little intermission, was protracted unusually long, and his friends began to be alarmed at his appearance. His own mind, however, was perfectly tranquil, and the writer of these pages well remembers

being struck at the composure with which he referred to his death, as, probably, not very distant. The source of this peace of mind is explained in the following note, which he wrote at the time to a friend, who had sent to inquire after his health:—

"My dear friend,—I scarcely dare say that I have had a bad night. I thought it so myself for awhile, but now I am silent. My dear friend, the Lord, whose I wish to be, both in time and eternity, has graciously vouchsafed me a season of great refreshment this morning—a refreshment of soul which has far more than counterbalanced and silenced the sufferings of the body. I generally say but little on these subjects—perhaps I am sinfully silent—but now the Lord compels me to declare his goodness and mercy towards me. I cannot hold my peace. Oh, how good a God is our God! Thus he terminates a night of suffering by a morning of joy—yes, and I will say, of thanksgiving too, for I have scarcely been able to refrain ever since from blessing the Lord.

"And, my dear friend, let me tell you, that the object of this declaration is defeated, if you do not glorify God on my behalf. I feel as if I could do nothing myself in the smallest measure answerable to such abundant supplies, and would

call on all my fellow-creatures, if I could, to bless the Lord with me.

"And now I think I see why this sickness has been sent. I have been led to call my ways to remembrance, and the Lord knows I have cause enough deeply to condemn, and eternally to abase my soul. I have called to the Lord in my distress, and he hath heard me at large—he hath opened to my soul the kingdom of heaven, and made me once more to rejoice in God my Saviour.

"You will not wonder that I have said so little about the body. I certainly feel myself much better, and the doctor has pronounced me decidedly so. Query—Has not my ever-to-be-adored Jesus stepped in, and done more for me than they all?"

The concluding sentence of this letter will be easily understood by such as have felt occasional manifestations of "the love of God shed abroad in their hearts by the Holy Ghost." When the animal spirits have been depressed by sickness or pain; when medicine has appeared to have lost its power, and every stimulus has ceased to act; often has the mind been so elated by the sight and conversation of a valued friend, that the bodily disease has seemed to be suspended for the time,

and its sufferings have been forgotten. "There is a friend that sticketh closer than a brother," * a friend who was, in a peculiar manner, "born for adversity," a friend, who hath promised, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." † When this promise is fulfilled to the believer, then does he feel the unspeakable comfort of holding communion with his Father and his Saviour; and, in the extasy of his soul, his thoughts are borne away from this earthly tenement and all its pains. Our patient sufferer had been favoured with such a sense of the Divine presence and love, that he felt a relief, even from bodily suffering, which medicine had long failed to produce. His query, therefore, was neither irrational nor causeless. To his mind were realized all the truth and consolation of these lines:—

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

* Proverbs xviii. 24. † John xiv. 23.

"Dear name! the rock on which I build,
My shield and hiding-place;
My never-failing treas'ry filled
With boundless stores of grace."

Such were Mr. Church's feelings on this occasion; and, with a heart overflowing with love, he thus concludes his note:—

"And now, my dear friend, I commend you to the tender mercies of our God in Christ. May we ever feed on his fulness and walk in his love."

After the check thus given to his disease, his health continued to improve; and he wrote to the same friend two days after, "You will be happy to hear, my dear friend, that I am going on remarkably well as to health. I have been improving, I think, ever since the Lord looked so graciously upon me. I have had another good night, and the disease seems nearly, if not altogether, to have left me. Oh, what do I owe to the Lord for all his mercies! May I be enabled to give up myself to him, and all shall be well." This is the conclusion of a note on business—so anxious was he to resume his avocations as soon as practicable.

All went on well for some days, and his friends had begun to cherish the hope that he would soon be completely restored to the church of Christ in the East; when, in less than three weeks from

the date of the last note, at the beginning of January, 1822, he had a relapse, and at the same time the painful intelligence arrived of the death of his little boy at sea. These united sufferings of body and mind reduced him again to a distressing and an alarming state. But his confidence in God seemed to increase the more severely he was tried; and of him it may indeed be said, that while the "outward man perished, the inward man was renewed day by day." *

Unwilling as the writer of this memoir is to obtrude any part of his own history upon the reader's notice, he cannot refrain from mentioning the last interview he had with his deceased friend, and in doing so, must advert to the circumstances which led to it.

The day before that on which the news of his son's death arrived, I had undergone a painful and perilous operation, and was stretched on the bed of sickness in a helpless state. He had heard regularly of the progress of my complaint, when at a distance from him, and had expressed much greater anxiety about me than about himself; and now that I was within reach, he seemed to forget his own sufferings, and hastened as soon as he could, or, rather, sooner than he ought to have done, to my couch. Never shall I forget the

* 2 Corinthians iv. 16.

humble and devout manner in which he justified the ways of God to man, even in his most painful and mysterious dispensations; the holy resignation with which he bowed to the will of Heaven; the gratitude he expressed for the inward consolation and peace which had sweetened his most bitter potion; or the fervour with which he prayed, that our respective sufferings might have the effect of correcting what the Lord saw amiss in us, of increasing our confidence and joy in the Saviour, and rendering us more meet for "the inheritance of the saints in light." He seemed better prepared for heaven than any mortal with whom I ever remember to have conversed, and expressed a dread of returning to health, lest, in the multiplicity of his engagements and in the enjoyments of life, he should lose that savour of celestial joys, and that delight in God, which now refreshed his soul. He left me, with a promise to return next day, but the meeting was too much for his enfeebled frame to venture to renew it. His mind was at the time so elated, that he was quite unconscious how far he was exerting himself beyond his strength; and when he reached home, his body sank in the same proportion, and he found himself under the necessity of remaining quiet until some days after I had sailed for England, so that I never saw him more.

How blessed, in the estimation of man, ought that religion to be, which, extending in its hopes and prospects beyond this imperfect and suffering state, enables us to rejoice in the assured anticipation of a reunion with Christian friends in that other and better world, where neither seas nor continents can ever again divide, nor sickness and death ever more separate those who have exchanged this earth, upon whose brightest joys so many clouds and shadows rest, for that

> "land of pure delight,
> Where saints immortal reign!"

There, "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." *

> "While in the world we still remain,
> We only meet to part again;
> But when we reach the heav'nly shore,
> We then shall meet to part no more.
>
> "The hope that we shall see that day
> Should chase our present grief away;
> A few short years of conflict past,
> We meet around the throne at last.

* Revelation vii. 16, 17.

"Then let us here improve our hours,
Improve them to a Saviour's praise,
To him with zeal devote our powers,
And run with joy in wisdom's ways.

"Let all our meetings now be made
Subservient to each other's good;
For worldly joys must quickly fade,
Nor can they yield substantial food.

"Whene'er required to part from those
With whom the truth unites us here,
We'll call to mind the joyful close,
When Christ the Saviour will appear.

"Then shall his saints all meet again,
For so his word of promise says,
With him for ever to remain,
And sing his everlasting praise."—*Kelly*.

The usual remedies for Mr. Church's complaint were used, and all threatening symptoms disappeared. But he did not gain strength, and was unable to attend to the duties of his chapel, much less to resume any employment that required mental or bodily exertion. He summoned strength, however, to write a letter of consolation to a dear friend whom sickness had compelled to return to England. This letter is dated January 15, 1822, exactly one week after he had received the afflictive account of his child's death—so regardless was he of himself, whenever an opportunity offered of administering to the relief

of others, and so unwearied in the performance of every office of Christian love!

"My dear ——, It has pleased the Lord lately to try us with heavy afflictions, but he has also enabled us, with some measure of humility, to acquiesce in his will, and bless his holy name. I have been laid up from all public duty for several weeks; and when on the point of gaining a little strength, we received intelligence of the death of our poor little boy, whom we had despatched for England in a very precarious state of health. It pleased the Lord, who doeth all things well, to take him to himself before he had quite reached the island of St. Helena. This was indeed a heavy stroke for his poor mother, who was quite wrapped up in the dear child. But, oh, what a good and gracious God is our God! Though we felt it more than we could bear in ourselves, yet we did not feel it to be more than God could support us under; and we may indeed say that he made the darkness of sorrow to be light round about us. He had often vouchsafed to me seasons of great refreshment during my sickness, and this was a considerable help and an encouragement to me to look towards him, more full of expectation, under this painful bereavement: and I need not tell you, my dear Christian friend, what a blessed

position or attitude of soul it is, to look with expectation unto God in Christ."

It is indeed encouraging to every Christian sufferer to look for assistance from the Redeemer, who is the source of mercy, when we see how effectually he can support the mind under afflictions beyond the power of nature to endure. It is then that he makes his "strength perfect in our weakness."

But Mr. Church's cup was not yet full. Giving an account of his family to the same friend, he writes:—"Mrs. Church was confined about two months ago, and the little girl she then gave birth to is enjoying, thank God, perfect health. The little boy that was born at Chicacole, when I was with you, though he suffered very severely in teething, is now a fine, healthy child; and our daughter Catherine, now our eldest child, is quite stout and robust: so that we are yet surrounded with lovingkindnesses and tender mercies, if we could but be thankful."

The lovely child named last in this extract was her father's comfort and delight, particularly during his affliction; but not many days after he had given this account of her, she was attacked by a complaint which terminated rapidly in her death. This was to him an agonizing bereave-

ment indeed; and, like the repetition of a blow from which one has hardly recovered, he was more deeply affected by this dispensation than the former. Yet, while he felt as a man and a father, he again submitted like a Christian.

These repeated shocks, however, coming in such quick succession, were too much for his debilitated frame. His medical friend, now despairing of his patient recovering his strength in India, ordered him, four days after the heart-rending dispensation just related, to embark on the first ship for Europe. He yielded to the necessity (painful as it was to him to quit the land where he once fondly hoped to have spent his days, in extending the kingdom of Christ among the heathen), and embarked on board the Abberton, Captain Thomas Gilpin, on the 6th of March, 1822. It was thought, at the time, that he had no disease upon him, that his only complaint was extreme debility, and that three weeks at sea would restore him to health.

The surgeon of the ship died about seven days after they sailed. This was a distressing event to Mrs. Church, who was filled with anxiety about her suffering partner; and there was now no person on board whom she could consult for him, except a very young man, who once paid some attention to the study of medicine, which he had

for some years relinquished. When Mr. Church heard of the surgeon's death, he remarked, with the greatest composure: "For myself I feel no sorrow; knowing well that he, in whose hands I am, will cause all, even this apparently trying providence, to work together for his glory and our good: but it is indeed a loud call for our faith to be in strong exercise. May this grace never fail us!" With such heavenly-minded patience did he rest upon the sovereign power and will of God. In the failure of human aid, instead of murmuring at the dark prospect before him, it only caused his soul to lean more entirely upon the arm of Omnipotence. A voice seemed to whisper to his soul, "Be still, and know that I am God;"* and with this he reposed on the faithfulness of his heavenly Father, and calmly awaited the manifestation of his love.

It deserves to be recorded here, that the kindness and unwearied attention of the captain of the ship compensated, in a great measure, for the loss they had sustained. Nothing, indeed, was wanting in that gentleman, but medical skill, to render his afflicted passenger as comfortable as his condition required.

A few days after this event, Mr. Church began to complain of an uneasiness in his right side. He

* Psalm xlvi. 10.

had no acute pain, but felt occasionally a most distressing sense of suffocation. He continued growing worse till the 8th of April, when he suddenly felt better than he had done for many days; but the hopes of his recovery, now inspired, were too soon to be dispelled: for on the evening of that day he was seized with an alarming palpitation of the heart, which continued for the space of six hours, with only a short intermission. During this time he spoke but little, and that little with difficulty. The same night, about eleven o'clock, when in extreme suffering, he said, "Something has broken in my side." "It must surely," Mrs. Church replied, "be an abscess on the liver." This remark seemed to relieve his mind; yet being uncertain as to what had actually taken place, having no medical assistant, they could not but be in a state of extreme anxiety, until something further appeared that might remove all doubt from their minds. About an hour after, they were satisfied that Mrs. Church's opinion was correct. During the three subsequent days he appeared better, and felt greatly relieved; but on the fourth day the weakness returned, and increased upon him with such rapidity as to warn him and his afflicted wife to prepare for a speedy separation. But his mind was in perfect peace. He was not transported with any of those high and exalted

views of the love of God in Christ Jesus, accompanied by reflections upon himself as an unworthy, yet redeemed sinner, which, when in health or less painful suffering, had at times nearly overwhelmed him. On Mrs. Church's expressing her regret at the absence of those feelings, he replied, "Let us rather bless and praise God that I am preserved in such perfect peace, without the shadow of a doubt, or a wish even, except one—a wish for the 'desire to depart and be with Christ.' I painfully feel the absence of that desire, when I look at you and my two helpless babes. Still I can give you up with the confidence, that when God shall call me away to glorify him above, he will be a husband to my widow and a father to my children." Every night after he was seized with this extreme debility, he regarded his near approach to the future world with the sweetest composure, and seemed indifferent as to whether he awoke in time or eternity; but if the latter, he would say, "Oh, what a glorious morning—what a deliverance!" In this state did he continue glorifying God with his latest breath, till the 15th of April, when his happy spirit took its flight to join the innumerable company of angels, and the beatified spirits of the just made perfect, around the throne of God.

"Away, thou dying saint, away!
Fly to the mansions of the blest;
Thy God no more requires thy stay,
He calls thee to eternal rest.

"Thy toils at length have reach'd a close;
No more remains for thee to do:
Away, away to thy repose,
Beyond the reach of evil go.

"Away to yonder realms of light,
Where multitudes, redeemed with blood,
Enjoy the beatific sight,
And dwell for ever with their God.

"Go, mix with them, and share their joy,
In heaven behold the sinner's friend;
In pleasures share that never cloy,
In pleasures that will never end.

"And may our happy portion be
To join thee in the realms above,
The glory of our Lord to see,
And sing his everlasting love."—*Kelly.*

On the following day the crew were assembled on the quarter-deck; and after the funeral service had been read by one of the passengers, the corpse was deposited in the deep, until that morn when the sea shall open at the archangel's trump, and "give up her dead."

SECTION VI.

CONCLUDING REMARKS.

THE chief object in recording the life and experience of any of the faithful servants of Christ is to hold up their example for the instruction of others. It is in the highest degree profitable to observe how they walked, how they performed the duties of active life, and how they endured the trials and difficulties to which they were exposed. Their example, as far as they followed Christ, furnishes us with a fresh evidence of the power and the excellence of true religion, and with additional inducements to be followers of those who through faith and patience are now inheriting the promises.*

While, therefore, in concluding this Memoir, we take a brief review of the character of its subject, let us study, in this manner, to improve upon what is here written for our instruction and admonition.

From the facts already recorded it will appear that Mr. Church was the subject of a change—an important, a radical change, in his religious expe-

* Hebrews vi. 12.

rience; that his views and conduct in the latter years of his history presented a perfect contrast to what he had been in the former. His religion was now no longer an empty, unsubstantial thing, but the religion of the heart. The doctrines and the duties of Christianity assumed a form, a reality, a magnitude, and an importance in his view, which they had never before possessed. A similar change must be experienced by every individual before he can be justified in expecting to inherit the promises of the gospel. We are naturally unholy: it is written, "Without holiness no man shall see the Lord."* Every one, therefore, "must be born again," or "he cannot see the kingdom of God," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." †

This change was effected in Mr. Church by the secret operation of Divine grace; and the same power must transform every soul from its natural impurity, ignorance, and unbelief, to a state of holiness, wisdom, faith, and love. No power under heaven can accomplish this change. When conscience oppresses us with the recollection of past sins, we resolve to amend our ways; but no sooner do we cross the threshold of the closet door and resume our intercourse with the world, than

* Hebrews xii. 14. † John iii. 3—5.

we find our resolutions fail. Temptation assails us, and our determination to resist yields as instantaneously as flax when brought in contact with the flame. But when transformed by the grace of God, the soul is enabled effectually to overcome the world, and resist the devil, "stedfast in the faith."* Then does it feel inward joy and peace, then does it apprehend and delight in those scriptural promises, which are unknown to all who have not experienced this regeneration of heart. Such an one is, therefore, described by St. Paul as "created anew in Christ Jesus."

But this doctrine does not supersede those means, to the right employment of which Divine grace is promised. It was by the diligent and careful study of the Scripture, and the fervent prayer for assistance from above to understand what he read, that Mr. Church sought that wisdom of which he felt his need; and he was answered in a manner that far exceeded his expectations. All who would receive a similar blessing are required to seek it in the same way. When the Saviour says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" he annexes the promise of Divine mercy to the asking in prayer, to the seeking in the word, and to the perseverance in

* 1 Peter v. 9.

both exercises, until the blessing be obtained. In this respect let us follow Mr. Church's example, and we shall assuredly meet with the same blessing.

Mr. Church's mind was deeply imbued with love to Christ, and he felt that he could never sufficiently express his love to that Saviour who had done so much for him. The love of Christ was his constraining principle of action—the master passion of his soul. It roused him to labour in his service; to "endure hardness, as a good soldier of Jesus Christ;" * to face difficulties and perils; and to count all things but loss for the excellency of the knowledge of his name. His religion was not a temporary excitement of feeling—a mere mechanical impulse; it was a steady principle—a principle constantly in action —a flame kindled in his heart, as by a live coal from the altar of heaven, which, rising towards its native skies, burned brighter and brighter as he advanced in the Christian course, and shone with richest lustre in the darkest seasons of adversity, and at the approach of death. Nothing short of this vital godliness can sustain the soul under the trials and vicissitudes of life, or in the immediate prospect of eternity.

He loved the souls of men, and greatly desired

* 2 Timothy ii. 3.

the salvation of those among whom he laboured. It was this which made him devote himself so exclusively to the spiritual interests of his parishioners, speaking to them of redeeming love, exhorting them both publicly and from house to house, guiding the aged, and training the young in the path of holiness, pleasantness, and peace. The same feeling prevailed with him to embrace the proposal to go abroad, when all the tender emotions of nature, roused by the entreaties or regrets of friends, struggled to detain him in his native land; it was this which induced him to plan work for himself far beyond the regular duties of his station; it was this which led him to enter into the cell where the wretched criminal was confined, that he might tell him of the love of God in Christ, and direct him to that bleeding Lamb, through whom alone is to be obtained remission of sin; it was this which brought him to the hospital-bed of the diseased soldier, suffering from his own irregularity and imprudence; it was this which conducted him to the noisy barracks, and caused him to familiarise himself with their turbulent inmates, if haply he might persuade them to listen to him while he declared, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord;" it was this which induced him to establish

schools, and employ every other means in his power, to teach the natives of India the knowledge of the only true God, and of Jesus Christ whom he had sent. In short, it was his love for man that caused him to labour in season and out of season, to be willing to spend and be spent in the service of Christ, to "become all things to all men, that he might by all means save some."* This he did for the gospel's sake, that he might be a partaker thereof with them.† This is the essence of philanthropy. All attempts to benefit the condition of mankind without a paramount regard to their souls' eternal welfare, fall short, infinitely short, of the mark which the true philanthropist will labour unceasingly to attain.

Mr. Church was a diligent student of the Bible. It was "the man of his counsel," "the light of his feet," "the lamp of his path." He delighted in the hidden beauties, and spared no pains in seeking the invaluable treasures it contains. Like Apollos, he "was mighty in the Scriptures," and the extensive acquaintance which he had with them called forth the surprise and approbation of all who knew him.

As a preacher, he was affectionate, earnest, and impressive. His discourses were both comprehensive and perspicuous. In amplifying and illus-

* 1 Cor. ix. 22. † 1 Cor. ix. 22, 23.

trating his positions, he opened a rich fund of general knowledge, and manifested an intimate acquaintance with the human heart; while his close and forcible appeals to the conscience, his faithful exhortations and fearless warnings to the impenitent, his consolatory counsel to the mourner in Zion, and the discretion and constancy with which he laboured to build up believers in their most holy faith, rendered his public ministrations eminently useful. It was his highest ambition to prove himself a faithful minister and steward of the word — a wise master-builder of the spiritual temple; and with this object in view, he endeavoured to dispense "to every man his portion of meat in due season."

In expounding the Scriptures he particularly excelled. He then seemed to be even more at home than when in the pulpit. His mind took an ample range over the sacred volume; and whilst he unfolded the beauties and removed the difficulties of the portion of Divine truth which he had selected for meditation, he gave such a connected view of the doctrines of the gospel, as was at once both interesting and edifying to his hearers.

He was a man of prayer. He lived near to God himself; and in public or social prayer, the deep and solemn spirit of piety which he breathed

seldom failed to excite the spirit of devotion in those who heard him. Many now living will testify that they seldom departed from the service which he had conducted without feeling a sacred fervour resting upon their minds long after his voice had ceased to vibrate on the ear. He uttered sentiments of the deepest reverence, and at the same time expressed the firmest confidence in God as a reconciled Father through Christ Jesus, combined with the most profound humility and self-abasement. He was sensible of the majesty of the Being whom he adored, and was never heard to indulge in any unholy familiarity, or use expressions that were calculated to disturb the pious mind, and depress the ardour of its devotions. Though deeply convinced of his own sinfulness, yet, pleading the Divine promises to the contrite penitent, and confiding solely in the merits and mediation of Jesus Christ for acceptance, he drew near "to the throne of the heavenly grace" with the boldness enjoined by the apostle, that he might obtain mercy, and find grace to help in every time of need. Prayer was the means by which he was furnished with ability for the performance of duties, with strength to resist temptation, with grace patiently to endure affliction, and with support and consolation even in the prospect of death. In short, the footstool of God

was his continual refuge, until removed from the throne of grace on earth to the throne of glory above.

A distinguishing feature in his character was, submission to the will of God. This, indeed, must invariably result from unfeigned prayer. When we implore direction from above, and entreat our heavenly Father to do with us as shall seem good in his sight, if we hesitate to walk in what appears to be the path of duty, because, perhaps, it proves not quite congenial to our inclinations; or, if we murmur and grow impatient under trials which we neither occasioned nor were able to avert, then is it manifest to all that our prayers were feigned. While praying, "Thy will be done," it was the desire of our hearts that our own will might be gratified. In remarking, therefore, upon Mr. Church's submission to the will of Heaven, it is but saying, in other words, that his prayers were sincere. He was exercised by a large share of trials, and he met them all with that fortitude and resignation which can spring only from faith in the unchanging love and kindness of God. Hence, in all the dangers and privations he encountered, in the loss of his children, in protracted and painful sickness, and even at the approach of death, he possessed his soul in peace. He had nothing to apprehend

from future judgment, for he knew that Christ had made his peace with God through the blood of the cross, and had thereby "opened the kingdom of heaven" to his believing soul. He confided in the love of his heavenly Father, whose chastisements he knew were all inflicted with a view to promote his growth in holiness, and, consequently, his meetness for the realms of purity and bliss. Therefore did he endure sufferings of every kind and degree, with a firm belief in the Scripture declaration, "All things work together for good to them that love God, to them who are the called according to his purpose."*

In his public and private labours he was favoured with much success. He was earnest, he was "honest in the sacred cause." He sought the glory of God in the salvation of men by the means of Divine appointment. He preached Christ crucified, as the power of God unto salvation to every one that believeth. Yet he felt deeply convinced that Paul may plant, and Apollos may water, but that it is God alone who can give the increase. From the success that crowned his exertions, it is but fair to conclude that he did homage to this scriptural principle, that he felt and laboured under an impression of its truth, and that he implored that blessing from

* Romans viii. 28.

above which alone can give effect to the preaching of the word.

Though a conscientious minister of the Established Church, he yet maintained a liberality of sentiment towards all who differed from him in profession. He knew that the mercies of God are not restricted to any mode of worship, and was convinced that there are good men to be found in every Christian communion; and he had a heart which responded to the apostolic benediction, "Grace be with all those who love our Lord Jesus Christ in sincerity and truth."

To speak of his humility and charity; to dwell upon the virtues that adorned his character as a husband, father, son, brother, friend, were to go through the catalogue of Christian graces, and recapitulate all that has been written in illustration of each. Suffice it to say, that it was his constant study to "let his light so shine before men that they might see his good works, and glorify his Father which is in heaven."

Had he read these remarks he would have been anxious to impress upon all who might discern in him anything worthy of commendation, that they must ascribe it to the operation of Divine grace upon his heart, and that, therefore, to God alone all praise is due.

Finally, his whole experience, from the time

when it pleased God to call him by his grace, and to reveal his Son in him, proves the blessedness of true religion. He possessed, in a large measure, "the peace of God which passeth all understanding." His life was spent in the enjoyment of the greatest happiness. There was nothing gloomy in his religion. Quite the contrary. It gave a double zest to every temporal comfort, taught him to extract a sweet out of every bitter, and to find cause for thankfulness even in circumstances of the greatest trial. His experience is one additional proof that true Christians are not dependent upon external circumstances for their comfort, for that they possess a never-failing source of enjoyment—a perennial spring of sacred satisfaction, with which a stranger cannot intermeddle, and which the world can neither give nor take away. He lived under the smile of Heaven; it continued to shine upon him in the dark night of affliction, and illumined for him the dreary valley of the shadow of death. Ere he closed his eyes upon the world below, the dawn of an eternal day beamed upon his soul.

Reader, art thou a partaker of his faith and love? Then shalt thou be a partaker of his joy here; and hereafter be admitted to that blessedness which he now enjoys. Hold fast

the beginning of thy confidence stedfast unto the end.

Or is thy heart yet unrenewed by the grace of God? Art thou still without any impression of the love of Christ upon thy soul? Remember that "Except a man be born again, he cannot see the kingdom of God;" * and shouldst thou be excluded thence, what will become of thee? May God, of his infinite mercy, lead thee to a sense of thy danger, to repentance, and to a knowledge of salvation in the remission of thy sins, through Jesus Christ our Lord.

"How happy they whose souls have passed
The gate that opens into life,
And found the promised rest at last
From mortal turbulence and strife.

"No change is there, save as the soul
From glory shall to glory move;
Where streams of pleasure onward roll,
In everlasting truth and love.

"When sailing o'er the boundless sea,
Th' horizon is each moment new;
And, launched upon eternity,
New glories ever rise to view.

* John iii. 3.

"Fair haven of the pilgrim's rest
From trouble, weariness, and fear;
Where sin no more disturbs the breast,
That ruffled all their pleasures here.

There all is perfect, and they reign
With Him in whom they lived below:
Then can we wish them back again
To tread with us this vale of woe?

"No; let us rather seek to share
With them the mansions of the skies;
For Jesus' advent now prepare,
That we, as they, to life may rise."

THE END.

LONDON: PRINTED BY W. J. JOHNSON, 121, FLEET-STREET.

PUBLICATIONS

OF THE

RELIGIOUS TRACT SOCIETY.

MEMOIRS OF THE REV. SAMUEL MARSDEN, OF PARAMATTA.

Edited by the Rev. J. B. MARSDEN, M.A.

With Portrait. Royal 18mo. 3*s.* cloth boards; 3*s.* 6*d.* cloth boards, gilt edges.

THE LIFE OF FRANCIS, LORD BACON,

LORD CHANCELLOR OF ENGLAND.

By the Rev. JOSEPH SORTAIN, A.B., of Trinity College, Dublin.

With a Portrait engraved on Steel. Foolscap 8vo. 3*s.* 6*d.* extra cloth boards.

LUTHER: HIS MENTAL AND SPIRITUAL HISTORY.

By BARNAS SEARS, D.D.

12mo. With Portrait of Luther. 3*s.* 6*d.* cloth boards.

THE LIFE OF AMELIA OPIE.

By Miss BRIGHTWELL.

With Portrait. Fscp. 8vo. 3*s.* cloth boards; 3*s.* 6*d.* extra cloth boards, gilt edges.

MEMOIR OF OLD HUMPHREY;

With Gleanings from his Portfolio in Prose and Verse. With Steel-plate Portrait. The Thirty-fourth Thousand. 18mo. 2*s.* cloth boards; 2*s.* 6*d.* cloth extra.

THE HENRY FAMILY MEMORIALISED.

By Sir J. B. WILLIAMS.

18mo. 1*s.* 6*d.* cloth boards; 2*s.* half-bound.

THE CHRISTIAN LADY OF THE SEVENTEENTH CENTURY.

By Sir J. B. WILLIAMS, KNT., LL.D.

A new edition. 1*s.* 6*d.* cloth boards; 2*s.* 6*d.* half-bound.

MISSIONARY IN SYRIA;

OR, THE LIFE OF MRS. S. L. SMITH,

Late of the American Mission in Syria.

18mo., 1*s.* cloth boards; 1*s.* 6*d.* half-bound.

THE PRISON VISITOR;

OR, THE LIFE OF MISS SARAH MARTIN, OF GREAT YARMOUTH.

With Extracts from her Writings and Journals.

18mo. 1*s.* cloth boards.

MEMOIR OF JOHN LANG BICKERSTETH,

Late of Rugby School.

With Preface by the Rev. J. BICKERSTETH, M.A.

18mo. 1*s.* cloth boards.

MEMOIR OF MISS SARAH SAUNDERS.

With Nine Letters addressed to her during her last illness.

By JOHN FOSTER.

Royal 32mo. 10*d.*, neat cloth boards.

MEMOIR OF HARLAN PAGE;

OR, THE POWER OF PRAYER AND PERSONAL EXERTION FOR THE SOULS OF INDIVIDUALS.

By the Rev. WILLIAM HALLOCK, D.D.

1*s.* boards; 1*s.* 6*d.* half-bound

THE USEFUL CHRISTIAN;

OR, MEMOIR OF T. CRANFIELD.

18mo. 1*s.* 6*d.* cloth boards; 2*s.* half-bound.

THE LIFE OF FELIX NEFF.

18mo. 1*s.* 6*d.* cloth boards.

THE PASTOR IN AFFLICTION;

OR, THE LIFE OF THE REV. H. MOWES.

With Preface by the Rev. J. DAVIES, B.D.

18mo. 1*s.* cloth boards; 1*s.* 6*d.* half-bound.

THE SWISS REFORMER;

OR, THE LIFE OF WILLIAM FAREL.

12mo. 2*s.* cloth boards.

THE SWISS PASTOR;

OR, THE LIFE OF THE REV. F. GONTHIER.

18mo. 1*s.* cloth boards.

THE LIVES OF THE POPES.

Parts I., II., III., and IV. 6*d.* each, fancy cover; 10*d.* cloth boards. Or may be had in Two Volumes, 1*s.* 6*d.* each; 2*s.* extra boards.

FEMALE BIOGRAPHY.

VOL. I. Containing Memoirs of Mrs. Judson, Mrs. Huntingdon, Mrs. Newell, and Miss Linnard.—VOL. II. Containing Memoirs of Mrs. Baxter, Mrs. Walker, Mrs. Turner, Lady Glenorchy, &c. Each volume, 3*s.* 6*d.* half-bound.

LIVES OF THE BRITISH REFORMERS.

FROM WICKLIFF TO FOX.

18mo. 3*s.* boards; 4*s.* half-bound. Royal Edition, with 12 Portraits, 6*s.* boards.

BIOGRAPHY OF EMINENT CHRISTIANS.

2*s*. cloth boards; 2*s*. 6*d* cloth extra.

THE CHURCH IN THE ARMY;

OR, MEMOIRS OF OFFICERS AND SOLDIERS.

18mo. 1*s*. 6*d*. cloth boards; 2*s*. half-bound.

THE STARS OF THE EAST.

OR, PROPHETS AND APOSTLES.

By the Rev. JOHN STOUGHTON.

Royal 18mo. 3*s*. cloth boards; 4*s*. extra boards, gilt edges

---

THE LIGHTS OF THE WORLD;

OR, ILLUSTRATIONS OF CHARACTER, DRAWN FROM THE RECORDS OF CHRISTIAN LIFE.

By the Rev. JOHN STOUGHTON.

Royal 18mo. 2*s*. 6*d*. boards; 3*s*. extra boards, gilt edges.

ESSAYS ON THE EVIDENCES, DOCTRINES, AND PRACTICAL OPERATION OF CHRISTIANITY.

By JOSEPH JOHN GURNEY.

12mo. 3*s*. cloth boards.

INFIDELITY:

Its Aspects, Causes, and Agencies.

A Prize Essay. By the Rev. T. PEARSON.

The People's Edition. 12mo. 1*s*. 6*d*. cloth boards.

THE ESSENTIALS OF CHRISTIANITY,

THEORETICALLY AND PRACTICALLY CONSIDERED.

By the late Rev. JOSEPH MILNER, M.A.

Foolscap 8vo. 3*s*. cloth boards.

THE GREAT QUESTION;

WILL YOU CONSIDER THE SUBJECT OF PERSONAL RELIGION?

By HENRY A. BOARDMAN, D.D., of Philadelphia.

Royal 18mo. 1*s.* 6*d.* cloth boards.

THE BOOK OF PSALMS,

ACCORDING TO THE AUTHORIZED VERSION: ARRANGED IN PARALLELISMS.

With a Preface and Explanatory Notes.

3*s.* extra cloth boards; 3*s.* 6*d.* with curtain-flaps to cover edges.

THE JUSTIFIED BELIEVER:

HIS SECURITY, CONFLICTS, AND TRIUMPH.

By W. B. MACKENZIE, M.A.

2*s.* boards.

WATER FROM THE WELL-SPRING,

FOR THE SABBATH HOURS OF AFFLICTED BELIEVERS.

By EDWARD BICKERSTETH, M.A.

Royal 18mo. 2*s.* cloth boards.

THE ATONEMENT:

Being Four Discourses by the LORD BISHOP OF GLOUCESTER, DR. CHALMERS, W. ARCHER BUTLER, M.A., and ROBERT HALL, M.A.

Foolscap 8vo. 1*s.* 6*d* cloth boards.

THE DIVINE LIFE:

A Book of Facts and Histories.

By the Rev. JOHN KENNEDY, M.A., F.R.G.S.

Foolscap 8vo. 3*s.* 6*d.* cloth boards.

SUFFERING WITH CHRIST,

THE TRUE SPIRIT OF A REVIVAL.

In Letters to the Rev. John Angell James.

By the Rev. W. PATTON, D.D., of New York.

Royal 18mo. 8*d.* cloth boards.

JACOB'S WELL.

By the Rev. GEORGE ALBERT ROGERS, M.A., Vicar of Leominster, and Domestic Chaplain to the Rt. Hon. Viscount Lifford.

18mo. 1*s.* 6*d.* cloth boards.

THE WAY OF LIFE.

By CHARLES HODGE, D.D., Professor in the Theological Seminary, Princeton, America.

2*s.* boards; 3*s.* half-bound.

CHRISTIAN PHILOSOPHY;

BEING SELECT DISSERTATIONS.

By ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland.

18mo. 1*s.* 6*d.* boards; 2*s.* half-bound.

THE GLORY AND THE SHAME OF BRITAIN.

Being the Essay which obtained the Premium of ONE HUNDRED POUNDS, offered by the Religious Tract Society for the best Essay on the Present State of the Manufacturing Classes, together with the Means of securing their Elevation. 2*s.* extra cloth boards.

THE OPERATIVE CLASSES OF GREAT BRITAIN

Their Existing State and its Improvement. Being the Essay which obtained a Premium of FIFTY POUNDS.

2*s.* extra cloth boards.

THE GOSPEL AND THE GREAT APOSTASY;

Or, Popery contrasted with pure Christianity, in the Light of History and Scripture: especially with reference to its present character and pretensions. Being the Essay to which was awarded the sum of ONE HUNDRED POUNDS, offered by the Religious Tract Society for the best Essay on the Errors of Romanism. Foolscap 8vo. 2*s.* 6*d.* cloth boards.

THE HEAD AND THE HEART ENLISTED AGAINST ROMANISM UNDER THE BANNER OF CHRISTIAN TRUTH.

Being the Essay to which has been awarded the sum of TWENTY GUINEAS, offered by the Religious Tract Society for the best Treatise on the Errors of Romanism, addressed to Teachers and Scholars.

18mo. With Engraving. 1*s.* cloth boards.

PALISSY THE HUGUENOT POTTER.

By C. L. BRIGHTWELL.

With numerous Engravings. Royal 18mo. 2*s.* 6*d.* cloth boards; 3*s.* extra boards, gilt.

ROME.

ITS TEMPER AND ITS TEACHINGS.

By GEORGE HENRY DAVIS.

Foolscap 8vo. 2*s.* 6*d.* cloth boards.

THE TRUE DELIVERER.

By the Author of "Papal Rome, its Temper and Teachings."

1*s.* 6*d.* cloth boards.

PAPAL ERRORS:

Their Rise and Progress. 18mo. 2*s.* cloth boards.

HISTORICAL TALES FOR YOUNG PROTESTANTS.

With Engravings.

Royal 18mo. 2*s.* cloth boards; 2*s.* 6*d.* extra boards, gilt edges.

THE BIBLE NOT OF MAN;

OR, THE ARGUMENTS FOR THE DIVINE ORIGIN OF THE SACRED SCRIPTURES, DRAWN FROM THE SCRIPTURES THEMSELVES.

By GARDINER SPRING, D.D.

12mo, 2*s.* 6*d.* boards; 3*s.* 6*d.* half-bound.

THE ATTRACTION OF THE CROSS;

DESIGNED TO ILLUSTRATE THE LEADING TRUTHS, OBLIGATIONS, AND HOPES OF CHRISTIANITY.

By GARDINER SPRING, D.D., of New York, America.

12mo. 3*s*. cloth boards; 4*s*. half-bound.

THE BENEFIT OF CHRIST'S DEATH;

OR, THE GLORIOUS RICHES OF GOD'S FREE GRACE, WHICH EVERY TRUE BELIEVER RECEIVES BY JESUS CHRIST.

Originally written in Italian by AONIO PALEARIO.

An Introduction by the Rev. JOHN AYRE, M.A., Minister of St. John's Chapel, Hampstead.

18mo. 1*s*. 6*d*. bound in cloth.

CHRISTIAN TITLES:

A SERIES OF PRACTICAL MEDITATIONS.

By STEPHEN H. TYNG, D.D.

Royal 18mo. 2*s*. cloth boards.

THE SABBATH-DAY BOOK;

OR SCRIPTURAL MEDITATION FOR EVERY LORD'S DAY IN THE YEAR.

By J. LEIFCHILD, D.D.

12mo. 3*s*. 6*d*. boards; 4*s*. 6*d*. half-bound.

THE ISRAEL OF GOD;

SELECT PRACTICAL SERMONS.

By STEPHEN TYNG, D.D., Rector of St. George's Church, New York.

18mo. 1*s*. 6*d*. boards; 2*s*. half-bound.

ADDRESSES TO THE AGED.

By S. TYNG, D.D. Large type. 8*d*.

THE NEW BIBLICAL ATLAS, AND SCRIPTURE GAZETTEER;

With Notices of the Tabernacle and the Temple. Containing Twelve superior Maps and Plans, together with descriptive Letter-press of the Topography of the Countries mentioned, carefully compiled from the latest authorities. Super-royal 8vo., 2*s.* 6*d.* plain. Outlines coloured, 4*s.* Imperial drawing paper, full coloured, and bound in boards, 6*s.* 6*d.*

A BIBLICAL ENCYCLOPÆDIA;

OR, A DICTIONARY OF EASTERN ANTIQUITIES, GEOGRAPHY, NATURAL HISTORY, ETC.

Edited by JOHN EADIE, LL.D.

With Maps and Pictorial Illustrations.

A new edition. 8vo. 7*s.* 6*d.* cloth boards; 11*s.* 6*d.* calf.

A COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES.

ON THE BASIS OF CRUDEN.

Edited by JOHN EADIE, D.D., LL.D.

A new edition. 8vo. 5*s.* cloth boards; 7*s.* half-bound.

CRUDEN'S EXPLANATIONS OF SCRIPTURE TERMS.

TAKEN FROM HIS CONCORDANCE.

Royal 18mo., cloth boards, 2*s.* 6*d.*; half-bound, 4*s.*

REMAINS OF THE REV. PHILIP HENRY;

EXTRACTED FROM UNPUBLISHED MANUSCRIPTS.

By Sir JOHN BICKERTON WILLIAMS, KNT., LL.D.

18mo. 1*s.* 6*d.* boards; 2*s.* half-bound.

POCKET PARAGRAPH BIBLE:

ACCORDING TO THE AUTHORIZED VERSION.

With an entirely New Selection of copious References, Prefaces, and Notes. With Maps. 3*s.* cloth boards; 4*s.* roan gilt; 5*s.* French morocco; 6*s.* Turkey morocco; flexible back, 7*s.*

A HISTORY OF THE VAUDOIS CHURCH,

FROM ITS ORIGIN, AND OF THE VAUDOIS OF PIEDMONT, TO THE PRESENT DAY.

By Antoine Monastier, formerly Pastor in the Canton de Vaud.

12mo. With a Map of the Valleys. 4*s*. boards; 5*s*. 6*d*. half-bound.

THE DIVINE PANOPLY;

OR, A SUIT OF ARMOUR FOR THE SOLDIER OF CHRIST.

With an Introduction by the Rev. Hugh Stowell, A.M., Honorary Canon of Chester, and Incumbent of Christ Church, Salford.

Foolscap 8vo. With superior Engravings. 4*s*. extra cloth boards.

THE FOUNTAIN OF LIFE OPENED;

OR, A DISPLAY OF CHRIST IN HIS ESSENTIAL AND MEDIATORIAL GLORY.

By the Rev. John Flavel.

12mo. 4*s*. boards; 5*s*. half-bound; 7*s*. calf.

THE METHOD OF GRACE:

A SEQUEL TO "THE FOUNTAIN OF LIFE."

By the Rev. John Flavel, A.D. 1691.

12mo. 4*s*. cloth boards.

THE GOSPEL LEVER APPLIED TO THE OVERTURNING OF ROMANISM.

By the Rev. E. Nangle, A.B.

1*s*. boards; 1*s*. 6*d*. half-bound.

THE RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION.

By the Rev. W. Chillingworth, M.A. 2 vols. 18mo. 5*s*. boards; 7*s*. half-bound.

CHRISTIAN ENCOURAGEMENT;

OR, ATTEMPTS TO CONSOLE AND AID THE DISTRESSED AND ANXIOUS.

By JOHN SHEPPARD,

Author of "Thoughts on Private Devotion," etc.

A new edition in royal 18mo., 3*s.* boards; 4*s.* half-bound. 12mo. edition, 5*s.* boards; 8*s.* morocco.

THOUGHTS CHIEFLY DESIGNED AS PREPARATIVE OR PERSUASIVE TO PRIVATE DEVOTION.

By JOHN SHEPPARD.

Author of "Christian Encouragement," &c.

A new edition in royal 18mo. 3*s.* boards; 4*s.* half-bound. 12mo. edition, 4*s.* 6*d.* boards; 7*s.* 6*d.* morocco.

THE CHRISTIAN WREATH OF PROSE, POETRY, AND ART.

With superior Engravings in Oil Colours.

Foolscap 8vo. 5*s.* extra boards, gilt edges.

THE CORONAL;

OR, PROSE, POETRY, AND ART.

A BOOK FOR ALL SEASONS, AT HOME AND ABROAD.

With Eight beautiful Engravings in Oil Colours.

Foolscap 8vo. 5*s.* elegantly bound, gilt edges.

THE CHRISTIAN GARLAND.

With sixteen superior Engravings. Foolscap 8vo. Price 5*s.* extra cloth boards, gilt edges.

Containing numerous Pieces, in Prose and Verse, Original and Selected.

THE ROSE-BUD:

A CHRISTIAN GIFT TO THE YOUNG.

Consisting of Pieces in Prose and Verse, Original and Selected.

Royal 16mo. With beautiful coloured Engravings and numerous fine Woodcuts.

4*s.* extra cloth boards, gilt edges.

FLOWERS FROM MANY LANDS.

A CHRISTIAN COMPANION FOR HOURS OF RECREATION.

In Prose and Verse.

With superior Engravings of Flowers in Oil Colours.

5*s.* elegantly bound, gilt edges.

ELISHA.

From the German of Dr. F. W. KRUMMACHER, Author of "Elijah the Tishbite."

Revised. Parts I., II., III. 12mo. Each Part, 2*s.* 6*d.* boards; 3*s.* 6*d.* half-bound.

ELIJAH THE TISHBITE.

By the Rev. FREDERICK WILLIAM KRUMMACHER, D.D., of Elberfeld, Prussia.

Translated from the German.

3*s.* boards; 4*s.* half-bound; 6*s.* calf.

A GLIMPSE OF THE KINGDOM OF GRACE.

Eight Sermons. By the Rev. FREDERICK WILLIAM KRUMMACHER, D.D.

2*s.* 6*d.* boards; 3*s.* 6*d.* half-bound.

A BOOK FOR THE SABBATH.

In Three Parts.

I. Origin, Design, and Obligation of the Sabbath. II. Practical Improvement of the Sabbath. III. Devotional Exercises for the Sabbath.

By J. B. WATERBURY, Author of "Advice to a Young Christian," &c.

1*s.* 6*d.* boards; 2*s.* half-bound.

EASTERN ARTS AND ANTIQUITIES,

Mentioned in the Sacred Scriptures.

16mo. square. Illustrated with Embellishments. 3*s.* 6*d.* elegantly bound in cloth, gilt edges.

SCRIPTURE NATURAL HISTORY.

Containing a Description of Quadrupeds, Birds, Reptiles, Amphibia, Fishes, Insects, Molluscous Animals, Corals, Plants, Trees, Precious Stones, and Metals, mentioned in the Holy Scriptures. Illustrated with Engravings. Royal 18mo. 2*s.* 6*d.* boards; 3*s.* 6*d.* extra boards, gilt edges.

CHRISTIAN MISSIONS;

OR, A MANUAL OF MISSIONARY GEOGRAPHY AND HISTORY.

By the Rev C. T. BLUMHARDT, late Principal of the Basle Missionary Institution.

Edited by the Rev. C. BARTH, D.D., of Wirtemberg.

Revised. Vol. I. contains Africa, Mohammedan Countries, Australia, and Polynesia.

Vol. II. contains Heathen Asia, West Indies, and America.

Illustrated with four superior Maps.

Each volume complete in itself, 2*s.* 6*d.* boards.

LUCILLA;

OR, THE READING OF THE BIBLE.

By ADOLPHE MONOD.

Translated from the French.

1*s.* 4*d.* boards.

This work defends the inspiration of the Holy Scriptures against the infidel, and maintains, against the Romanists, the duty and privilege of all people to read the Bible with reference to their personal salvation.

THE CHRISTIAN WARFARE ILLUSTRATED.

By ROBERT VAUGHAN, D.D.

A new edition in 18mo. 2*s.* boards.

THE GREAT CHANGE;

A Treatise on Conversion.

By GEORGE REDFORD, D.D., LL.D.,

With an Introduction by the Author of "The Anxious Inquirer after Salvation Directed and Encouraged."

1*s.* boards; 1*s.* 6*d.* extra cloth, gilt.

THE MIRACLES OF CHRIST;

With Explanatory Observations, and Illustrations from Modern Travels. Intended for the Young.

With Embellishments.

18mo. 1*s.* 6*d.* boards; 2*s.* half-bound.

THE REFORMATION IN EUROPE.

By the Author of "The Council of Trent."

18mo. 2*s.* boards; 3*s.* half-bound.

QUIET THOUGHTS FOR QUIET HOURS.

18mo. With Engravings. 2*s.* extra cloth boards.

CHRISTIAN CHARACTERISTICS.

By the Rev. T. Lewis.

2*s.* cloth boards; 3*s.* half-bound, or silk.

CHRISTIAN EXERTION;

OR, THE DUTY OF PRIVATE MEMBERS OF THE CHURCH OF CHRIST TO LABOUR FOR THE SOULS OF MEN.

18mo. 1*s.* boards; 1*s.* 6*d.* half-bound.

LETTERS TO YOUNG MEN;

FOUNDED ON THE HISTORY OF JOSEPH.

By William B. Sprague, D.D., of Albany, America

18mo. 1*s.* cloth; 2*s.* half-bound, morocco.

BRIGHTNESS AND BEAUTY;

OR, THE RELIGION OF CHRIST AFFECTIONATELY RECOMMENDED TO THE YOUNG.

By the Rev. E. Mannering.

18mo. 1*s.* cloth boards.

TRUTH MAINTAINED;

OR, THE ERRORS OF THE UNCONVERTED EXAMINED AND EXPOSED.

18mo. 1*s.* boards; 1*s.* 6*d.* half-bound.

A CHRISTIAN COMPANION FOR THE CHAMBER OF SICKNESS.

2*s.* boards; 2*s.* 6*d.* half-bound.

A GUIDE TO ACQUAINTANCE WITH GOD.

By the Rev. JAMES SHERMAN.

18mo. 1*s.* boards; 1*s.* 6*d.* half-bound.

SALVATION;

OR, THE SINNER DIRECTED IN THE WAY OF LIFE.

By the Rev. W. M'CORD.

18mo. 1*s.* cloth boards; 1*s.* 6*d.* half-bound.

THE HISTORY OF ENGLAND;

From the Invasions of Julius Cæsar to the year 1852.

With early notices of the British Archipelago; Summaries of the State of the People at different periods; their Maritime Operations, Commerce, Literature, &c.

By THOMAS MILNER, A.M., F.R.G.S.

12mo. With Two Maps. 5*s.* cloth boards.

THE BIBLE HANDBOOK.

An Introduction to the Study of Sacred Scripture.

By JOSEPH ANGUS, D.D., Member of the Royal Asiatic Society.

12mo. With Map. 5*s.* cloth boards; 6*s.* 6*d.* half-bound.

THE ANALOGY OF RELIGION

TO THE CONSTITUTION AND COURSE OF NATURE.

Also, FIFTEEN SERMONS.

By JOSEPH BUTLER, LL.D.

With a Life of the Author, a copious Analysis, Notes, and Indexes.

By JOSEPH ANGUS, D.D.

3*s*. 6*d*. cloth boards.

THE ELEMENTS OF MORAL SCIENCE.

By FRANCIS WAYLAND, D.D., late President of Brown University, and Professor of Moral Philosophy.

With Notes and Analysis.

By JOSEPH ANGUS, D.D., Author of "The Bible Handbook," &c.

12mo. 3*s*. cloth.

HORÆ PAULINÆ.

By WILLIAM PALEY, D.D.

With Notes and a Supplementary Treatise, entitled

HORÆ APOSTOLICÆ.

By the Rev. T. R. BIRKS, A.M.,

Late Fellow of Trinity College, Cambridge.

With a Map. 12mo. 3*s*. cloth boards.

A VIEW OF THE EVIDENCES OF CHRISTIANITY.

By WILLIAM PALEY, D.D.

With Introduction, Notes, and Supplement,

By the Rev. T. R. BIRKS, A.M.

12mo. 3*s*. cloth boards.